

THE GREAT
ASSIZE:
OR, *Perjury*
Day of Jubilee,

in which we must make a General
Account of all our Actions before
Almighty God :

Delivered in Four *Sermons* upon the 20 Chap
of the *Revelation*; plainly shewing the hap-
py Estate of the Godly, and the woful
condition of the Wicked.

Wherunto is annexed Two Sermons upon the First
Chapter of the *Canticles*, Vers. 6, 7, by the
Author *Samuel Smith*, Minister of
the Word.

The Six and Twentieth Impression.

Mat. 12. 36. *I say unto you, That every idle word that men
shall speak, they shall give an account thereof at the day
of Judgment.*

L O N D O N,
Printed for T. Veece, and J. Wright; and are to be sold
by Tho. Passenger, at the Three Bibles on the
middle of London-Bridg, 1676.



ST
T

ca
in
to
ou
be
be
N
ph



To the Christian Reader,
Grace and Peace from Jesus
Christ the Prince of
Peace.

Courteous Reader, I present here unto thy view the fourth publick fruit of my Ministry, wherein I have endeavoured, that those, especially of mine own hearers (those Religious People and Inhabitants of Littlewel in Essex, whom I love with my heart) might a second time take notice of these my Exercises, that in publick I delivered unto them. The night cometh when no man can work: Therefore it stands us all in hand, both Minister and People, to esteem of time as the most precious thing in the world, and the rather, because we know not how soon we shall be called to an account of our Works. Many have had (many times) good purposes of heart to cleave unto the

To the Reader.

Lord, that have been prevented by Death, for want of timely repentance. It shall then be our wisdom, to agree with our adversary while we are in the way with him; for if we be but once arrested by Death, we shall be sure to pay the utmost farthing. Use this as a help unto thee, to better thee in the performance of that duty which concerns thee so neerly, That thou must one day give an account of thy works. If thou reap any benefit by it, give the praise unto God, from whom every good and perfect work proceedeth: for God is a Spirit, and they that worship him, must worship him in Spirit and Truth. And help me in thy Prayers, which I shall take as a full recompence of all my Labours, and be encouraged to spend some hours more in the like Duties, for thy good: and in the mean time remain,

Thine in the common
Saviour,

Samuel Smith.

The

The great Assize.

The First SERMON.

Rev. 20. 11, 12, 13, 14, 15.

11. And I saw a great white Throne, and him that sat on it, from whose face fled away both the Earth and the Heaven, and their place was no more found.

12. And I saw the dead, both small and great, stand before God, and the Books were opened: and another Book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the Books, according to their deeds.

13. And the Sea gave up her dead which were in her, and Death and Hell delivered up the dead that were in them: and they were judged every man according to his deeds.

14. And Death and Hell were cast into the Lake of fire; this is the second Death.

15. And whosoever was not found written in the Book of Life, was cast into the Lake of fire.

HAVING spoken (not long since) of the coming of Christ into his Garden, or into his Church, and of his kind and Princely offer unto

us, suing for entertainment at our hands, being his first coming unto us here in this miserable Vale of tears: I thought it very necessary to speak something of his second coming, that those that will not be moved with the former coming of him, which was in meer love to mankind, might be terrified and astonished with the latter; who, though he defers his coming (as some think) having Leaden feet, because he expects amendment, shall then assuredly find that he hath Iron hands: who first came to be a Saviour to all them that believe in him, and now comes to be judg, who shall not be blinded or bribed either with present money, nor yet with future hope of reward.

The sum
of the
Scripture.

To which purpose I have made choice of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances, most needful to be known, and learned of every one of us. For here the second coming of Christ is revealed to Saint *John* in a Vision from Heaven, even in that manner in which the Lord Jesus himself will come at the last day. For these five Verses contain in them a Lively and Heavenly description of the second coming of our Saviour Christ to Judgment, with

with all the circumstances belonging to the same.

First, I will shew you who it was that writ this Book called the *Apocalyp*s, or the *Revelation of Saint John the Evangelist*, which our Text now treats on; and then where he writ it. First, his Name was *John*; which Name in the Original signifies *Gracious*. Secondly, the time when it was written; and that was when he was banished, and when it was for the Testimony of Christ. Thirdly, the place where he was exiled or banished to; and that was to an Isle call'd *Patmos*, a remote place, and most fitting for so high Contemplation, and the more to be free from worldly thoughts. Fourthly, by whom he was banished, and that was by the Emperor *Domitian*, who was then Elected by the whole Senate or Council to be their Head. Now this *John* was a Disciple of Christ, and one whom he loved; he followed Christ wheresoever he went: *Peter* only went with his Master to the Judgment-Hall; this *John* went with him both to the Judgment-Hall, and also to the Cross, and never left him, till he had laid him in his Sepulchre: Upon the Cross Christ commended the tuition of his

The
parts of
the Text,

Mother unto the Author of these words, which is *John*; which was in these words expressed, *Behold thy Mother.*

This *Saint John* was one of the three which went always with Christ: Christ had but three Disciples with him in the Garden, and this *John* was one: Christ had but three Disciples that went with him before *Pilate*, and this *John* was one. At the Marriage of *Cana* in *Galilee*, there went but three Disciples, and *John* was one. This *John* was he that leaned on Christs breast at Supper, and asked him many questions: *John* always justified himself to be Christs Disciple; for in these words he expressed himself to be of Christs flock, and his Disciple: I *John*, a brother of yours in tribulation and affliction.

And so I have now done with the explanation of the party which wrote these words, which now I have read unto you in our Text.

1. The
Person
of the
Judg.

And first, if you would know with what Majesty, Power, Integrity, Severity, and Terror, this great Judg will come, you may see the Person of the Judg described in the first Verse of this present Text.

2. Who
shall be
judged.

Secondly, If you would understand what

what persons must be cited and summoned, who must appear, Saint *John* saith here, *He saw the dead, both great and small stand before the judg*: All that are, that ever have been, or shall be unto the end of the World, shall be gathered together, and appear before the Throne of Christ.

Thirdly, if you desire to be instructed after what manner Christ Jesus will proceed in Judgment; What shall be the Evidences and the Witnessess, what Jury shall pass upon every man and woman: The Holy Ghost tells us, that *the Book shall be opened*, that God will judg every man by his own Conscience; for that shall give evidence, either with or against him; either to excuse, or accuse in that day; either to stand, or fall.

Fourthly, and lastly, If you would know what shall be the final end of all men; you may here perceive that they whose Names are written in the Book of Life, shall be blessed; but Death and Hell, and Satan, and all ungodly persons shall be cast into the Lake of fire and brimstone for evermore; which is the second Death.

Now having seen the meaning of the Text, let us come to speak of the several points, one by one, in order; And

4. The

ment.

the

the God of all order so open our hearts, that we may hear and understand his will, that so our sinful souls may be saved in the day of our Lord Jesus.

I saw a great white Throne, &c.

THIS Verse contains in it a notable description of the Judg himself. And whereas Saint *John* said he saw a great white Throne: that is, Christ Jesus revealed to him in a Vision, the manner of his second coming to Judgment, and withal commandeth him to write in a Book, for the comfort and instruction of his Church and People for evermore.

Do. 7.

Here then we may note the great care and love of Jesus Christ towards his poor Church and People, that he would not have them ignorant of his second coming to Judgment: but he doth make it known to his Disciple *John*, and bids him record it in the Book of God, that so no man might be ignorant of it, but rather prepare himself by true repentance to meet the Lord in the Clouds.

Do. 7.

The know-
ledg of
the last
Judgment
necessary.

Surely the Knowledg of Christ's coming to Judgment is most necessary, being now so near at hand, for it was thought of, and looked for in

David's

David's time, much more must we expect it in these our sinful days: When we are divided amongst our selves, at difference in the Church, and such a rent made in the seamless coat of Christ: What can we expect less than that the day draweth very nigh, which our Saviour fore-told; that there should be dissentions and differences among Nations, Wars abroad, Rumors of Wars at home, and such policy and tricks used to deceive men, and all for their own ends, and under the colour of Religion, as, if it were possible, even to deceive the very Elect? Where the Sabbath is so much prophaned and neglected on all sides; which day, God himself hath set apart for praying, and hearing his holy Word. It is a day for praying and not for playing; it is not a day for bodily recreations, not to sport with men, but to converse with God in holy Duties; but it is too much abused with sports and other May-games; which God forgive us for Christ's sake: and therefore this Doctrine of Eternal Judgment was one of those six Principles that were taught in the Primitive Church by the Apostles themselves, as one of the most necessary points to be known of a Christian. There is no one truth in the Scriptures more

1 Cor. 3.
11.

Heb. 3. 6

Pfal. 119.
10.

more urged both in the Old and New Testament, than this of the last judgment, a s a Doctrine that above all o-
ther is most effectual to awaken men out of their deep security, to work mens hearts to a reverent fear and awe of that Majesty, before whom they must one day appear, to give up their last account See the effects of this in *Paul*, who *considering the terror of the Lord*, how did this provoke him and others to a reverence and fear of that dreadful Majesty? When in the 24 Chapter of the *Acts*, *St. Paul* Preached unto *Felix* of Righteousness, Temperance, and Judgment to come, his knees smote together, and he trembled. See this likewise in the Prophet *Isaiah*, who, when he heard of the Judgment to come, saith, *My belly trembled, and my lips shook, and rottenness entered into my bones.* See this also in *David* himself: *My flesh trembleth for fear of thee, and I am afraid of thy judgments.* See this likewise in *Noah*, of whom it is recorded, that when the Lord had forewarned him of the judgment that was to come, albeit it was not nigh, but an hundred and twenty years to come; yet he was moved with the reverence of that God, which had threatned that judgment, and was willing to yield Obe-

Obedience in that duty required in framing the Ark. And as St. *Austin* saith, every knock that was given upon the Ark by *Noah*, was as so many warning-pieces to the old World.

And what Doctrine can be more needful for these times, wherein we live, upon whom the ends of the World is come, and every man so forgetful of it? yea, the ignorance and want of due consideration of this day of Judgment, the Scriptures make the ground indeed of all sin. For as it was in the days of *Noah*, they eat, they drank, they were married, and gave in marriage, they planted, they builded, never dreaming of the Judgment that was so nigh at hand, until the day came upon them as a snare. See this likewise in those foolish Virgins, that slumbred and slept, and provided not their Oyl of Faith in their Lamps, for the coming of the Bride-groom. And what was the cause why that evil servant in the Gospel, fell to eating and drinking, and beating his fellow-servant, but that he put from him the thoughts of the return of his Master?

Oh how should this then cause every man to sit and prepare himself for this Judgment, that he may be able to stand before the Son of Man!

Now

Now there are two things principally that hinder this preparation in Gods Children for this day.

The first, Security, or careless putting off this day of account, that they will not come yet; and that they have yet time enough to provide for their reckoning and account; yet let me tell you, we can call no time ours, but this present time: for who knows whether he shall behold the light of the next day, yea, or no? And as *St. Austin* saith, the day of death is not known, therefore every day, and every hour in the day we must labour to repent and prepare our selves, and to observe and look for this sudden change; for who knows how soon he may have his mutation, which every man is subject unto by Nature, although for a time they pour out their hearts to all manner of dissoluteness and prophaness? And therefore it is high time to hearken unto the Word of God, while the Gospel is so plentifully preached amongst us, and now while he calleth and knocketh at the dores of our hearts, and would gladly be entertained; for saith he, *If any man will hear my voice, and open the dore, I will come in, and sup with him, and be with me.* Christ makes a Proclamation of his Love, whosoe-

ver

ver he be, whether Jew or Gentile, he shall be received; and therefore let us take this present time while we have it, for time and tide will stay for none: the time past we cannot call back again, it is irrecoverable; the time to come is full of uncertainty, for we may be cut off suddenly, as Herod was: and it may be the time shall never come, and therefore it is good that we make our calling and election sure, and labour with the Apostle to work out our Salvation with fear and trembling, and not to lye in security, which is the first hindrance, in that we do not meditate on the day of death: For after death there is no repentance; let us not think that God hath Leaden feet, because he is slow in coming, lest when he cometh, we find he hath Iron hands.

Now the second hindrance that keeps men from the thoughts of this Judgment to come, is the cares of this present Life, and the immoderate love of the World; mens present felicity doth so affect them, that they will not think of another Life: whereas did men consider, that even this night their Souls might be taken from them, how would they husband time; making it their chiefe care to make their reckon-

Luke 1.

ing straight against the day of reckoning come, which no man can tell how soon.

Such was the careless thought of the Rich man in the Gospel, which sung that lullaby to his Soul: *Soul take thine ease, eat, drink, and be merry, for thou hast riches and goods laid up for many years: But what became of him? The Text saith, The Lord demanded his soul, and that very same night following, his soul was taken from him, and his goods then might be any bodies: Some God takes away because the World is not worthy of them; some again because they are not good Stewards, and they are not worthy of the World: such as Ahab, Agag, and Herod; and being vile and ungodly men, therefore they did not live out half their days. Again, God took up *Elijah* and wrapt him into the third Heaven: He likewise cut off *Josias*, for his soul pleased God; and therefore God made haste to take him away from the Evil to come, and the iniquity of the World, which then was great. Let us well consider, and weigh with our selves what deserts we have of our selves, and in our selves, and examine our Consciences, whether there be any reason why God should spare us, and deal so severely with o-
ther.*

1 Sam.

31. 15.

Acts 12.

23.

ther Nations ; it is because he hopes, and daily expects that we should bring forth some fruit in our lives and conversations : which if we do not, then must we expect the same measure to be meet- ed to us, as he hath done to others. Some God punishes (as we see) in this life, which should be an example to us that live in it for us to amend our lives ; some he lets alone, as he did *Pharaoh*, for a little time, others to the day of Judgment : and therefore let us not slumber in our own security, though we have strength, health, riches, and all that the World can afford us, but labour rather to abandon it, and apply our selves to Heaven and Heavenly meditations, and leave the world as our inheritance : As *Sheba* Queen of the South did, who left all, and came from the furthest- most parts of the world, to hear the Wisdom of *Solomon* ; and if we will not hear his Voice, but stop our ears at his Preaching, we must then expect our punishment due unto us, and with the *Jews*, to be forsaken and left as Vagabonds, wandring up and down ; or like Sheep having no Shepherd : and after this life, have our torments with the wicked in Hell-fire : So much for security.

Now concerning the Vision, Saint

John

r. Great
Throne
described
by two
proper-
ties.

2.
Doct. 2.
Christ's
coming
with
great
Glory.
Acts 25.

2 Theſ. 1.
10.

Rev. 6.

John saw a great white Throne; he saw a Throne set; and this throne is described by two properties: First, a Great Throne; Secondly, a White Throne. The first shews the wonderful *Might, Majesty; and Power* of the Judge. The second shews the *Purity, Integrity, and Uprightness* of the Judge, and both set out unto us the wonderful Majesty and Power in the which the Lord Jesus shall come and appear at the time of his second coming, when he shall set upon the throne of his glory. And then shall we see the Son of Man coming in the Clouds, which is from Heaven, with power and great glory. Glorious shall the Lord Jesus be at that day, not only in his own Person and attendants, being accompanied with all his holy Angels, and blessed Martyrs in their bright array; but also in the administration of justice and judgment, both in respect of the Glory he will bestow upon the Godly; for now shall he come to be glorified in his Saints, and made marvelous in them that believe: So for the administration of justice against the Wicked, upon whom he shall now get himself a greater Name than he did upon Pharaoh and his Host, who now beholding the terror of the Lord, shall cry to the Mountains to fall up-

on

on them, and the Hills to cover them, and hide them from his presence, whom they are not able to endure: But it is not the multitude of People and Nations which shall then appear, can hide them or their sins from this Judg.

The Scriptures set out the Majesty and glory of the Son of God at his second appearing, in divers particulars:

First, that he shall come, and *all his Ho-* Mat. 24.
2 Thes. 1.
ly Angels with him. Secondly, that he shall come with power and great Glory. 7.

Thirdly, that he shall come in the Clouds, which shall be as a fiery Chariot, to carry him with admirable swiftness.

Fourthly, by his Herald, and Arch-Angel, making the way by the sound of a Trumpet, which dust and ashes shall hear: I mean, the dead Bodies of men turned to dust and ashes, shall now arise, and come to Judgment. Yea,

such shall be the Glory of his coming at this time, as that the very Heavens shall be shaken, and shall pass away with a noise, and the very Elements shall melt with heat. Consider we

but the glory of earthly Princes, going unto their Parliaments to make Laws; or of their Judges, when they go to put the same in Execution against Malefactors, with what Majesty, Pomp,

and

Mat. 24.9.
2 Pet. 1.3.

and glory to these! how nre they attended! how are they revered and honoured! All these are far short in comparison of the Excellency, Majesty, and Glory, wherewith the Lord Jesus, the Judg of all the world, shall come and appear at that day.

use 1.
Shews
the difference be-
twixt
Christs
first and
second
coming.

Herein then we may perceive a manifold difference between Christs coming in the flesh, to be a Mediator and a Redeemer, and his second coming to Judgment. His first coming was in Meekness, Love, and great Humility, for he was laid in a Manger between two Beasts, an Ox, and an Ass; and, as a Learned Father doth interpret it, as it were between a *Jew* and a *Gentile*. And we may read that Christ saith: *The Foxes have holes, and the Birds have nests, but the Son of Man hath not where to lay his head:* Where he confesseth himself to be the Son of Man, which was his Meekness; and then his Humility and Love, in that he had no where to lay his Head. Our sins caused all this, and more than all this, for He was wounded for our transgressions, and our sins was the main cause of putting Christ to Death. The *Jews* thought one Crucifying had been enough, but we daily Crucifie the Lord of Life again by our Oaths, in
break-

breaking his Commandments, and in polluting his Sabbaths, which will make our teckoning greater at his second coming, which will be to Judgment. Therefore let every one who reads these words, have a care to do well, and cease to be what they have been, and deny and go out of our selves, that we may entertain this new man Christ Jesus, and say with holy *David*, Create in me, O God, a clean heart, and renew a right spirit within me, so that we may appear blameless and spotless before him, having been clothed with the Robes of Christs Righteousness. God doth not delight in the Death of any sinner. Christ is now a Mediator, and hereafter will be our Judg. *Moses* was Gods Oracle, and did deliver Gods will to the People: he went between God and the Children of *Israel*, as Christ hath done between his Father, and us sinful men: and as *Moses* and *Aaron* pleaded for the Children of *Israel* unto God, and desired rather to be blotted out of the Book of Life, than that they should perish; so likewise hath Christ pleaded with God, and hath bought us with his gracious Blood and Life, which he willingly laid down for our sakes: And as *Moses* led the Children of *Israel* through

and glory to these! how are they attended! how are they revered and honoured! All these are far short in comparison of the Excellency, Majesty, and Glory, wherewith the Lord Jesus, the Judge of all the world, shall come and appear at that day.

use 1.
Shews
the difference be-
twixt
Christs
first and
second
coming.

Herein then we may perceive a manifold difference between Christs coming in the flesh, to be a Mediator and a Redeemer, and his second coming to Judgment. His first coming was in Meekness, Love, and great Humility, for he was laid in a Manger between two Beasts, an Ox, and an Ass; and, as a Learned Father doth interpret it, as it were between a Jew and a Gentile. And we may read that Christ saith: *The Foxes have holes, and the Birds have nests, but the Son of Man hath not where to lay his head*: Where he confesseth himself to be the Son of Man, which was his Meekness; and then his Humility and Love, in that he had no where to lay his Head. Our sins caused all this, and more than all this, for He was wounded for our transgressions, and our sins was the main cause of putting Christ to Death. The Jews thought one Crucifying had been enough, but we daily Crucifie the Lord of Life again by our Oaths, in break-

breaking his Commandments, and in polluting his Sabbaths, which will make our teckoning greater at his second coming, which will be to Judgment. Therefore let every one who reads these words, have a care to do well, and cease to be what they have been, and deny and go out of our selves, that we may entertain this new man Christ Jesus, and say with holy *David*, Create in me, O God, a clean heart, and renew a right spirit within me, so that we may appear blameless and spotless before him, having been clothed with the Robes of Christs Righteousness. God doth not delight in the Death of any sinner. Christ is now a Mediator, and hereafter will be our Judg. *Moses* was Gods Oracle, and did deliver Gods will to the People: he went between God and the Children of *Israel*, as Christ hath done between his Father, and us sinful men: and as *Moses* and *Aaron* pleaded for the Children of *Israel* unto God, and desired rather to be blotted out of the Book of Life, than that they should perish; so likewise hath Christ pleaded with God, and hath bought us with his gracious Blood and Life, which he willingly laid down for our sakes: And as *Moses* led the Children of *Israel* through

Psal. 51.

through the Red-Sea: even so hath Christ led us through the Red-Sea of his blood, which is a full satisfaction for all such as truly repent them of their sins. And so much by the way to shew unto you the humility and great love which our blessed Saviour did bear unto Mankind, at his first coming to us in the flesh: for he so loved us, that he laid down his life for our sakes; and shall we be so ungrateful, as not to love him again, and give him thanks? O let us not be so ungrateful; for ingratitude, Saint *Ambrose* calls the Devil's sponge, wherewith he wipes out God's Love and Mercy: But his second coming shall be with Majesty, Power, and great Glory. And let us here note, that he cometh not alone, but with Majesty and Power, and bringeth ten thousand of his Saints and Angels, to execute judgment upon all: then he promised his Disciples which followed him, that they should sit upon twelve Thrones judging the twelve Tribes of *Israel*: *David* in the 56 Psalm, saith, *The Lord cometh to judge the world.* *St. John* likewise in his 9 chap. saith, *The Father judgeth no man, but hath committed all judgment to his Son*, which is the second Person in the Trinity, it is he that must pronounce this

this sentence, though the whole Trinity agree in the same condemnation: where it is plain, that Christ Jesus is the Judge of the whole World. And surely it makes much for the comfort of Gods poor Children, though here they be in want and misery, yet they shall be made partakers of this glory of their Head Christ Jesus.

Secondly, It serves to astonish all hard-hearted sinners, who contemn Christ and his poor Members: Christ will at last manifest his Power in their just condemnation; such as will not now stoop unto him, that he might reign over them by the Scepter of his Word, and hear that still Voice of his in the Ministry of the same, shall never be able to abide the brightness of his coming, but shall hear that terrible Voice of his, when he shall exalt himself in Judgment, to the everlasting confusion of his Enemies.

Seeing the Person of the Judge is of such endless Power and Glory, of such wonderful Might and Majesty; this must humble all men, when they come to stand in the presence of so great a Person, as we do when we come to hear the Word preached and taught, to receive the Holy Sacrament. For when the Word's preached, God speaks to

us, and when we pray, we speak to GOD; and how dare we then be so bold, to sleep in his presence, keep our Hats on our heads, talk, or use any unreverent gesture? If we were to come into the presence of an earthly Prince, how careful and circumspectly would we behave our selves, to do nothing unbeseeming the presence of so great a person? This is the great care of men, when they come into the presence of an earthly Judg, to put off their Hats, and to shew all tokens of reverence. And it is a wonder to see how unreverently men and women come into the presence of the ever-living and most High GOD, into the presence of the Great Judg of Heaven and Earth, the King of Kings, and Lord of Lords. When we come to pray, or to sing Psalms unto GOD, how unreverently do some sit with their Hats on? Would any man do it in the sight of an earthly Judg, or a mortal presence? Surely, it is an unreverent behaviour to sit covered, either when we speak unto God by prayer, or when God speaketh unto us in his Word.

And last of all, this may serve for matter of singular comfort and consolation unto the godly, that Christ shall

ap-

appear thus gloriously in Judgment: for this assures them, that they should participate of the same glory with their Head: For this great Judge shall say unto them, *Come ye blessed*: They shall both with body and soul receive a glorious Kingdom, and a beautiful Crown from the hands of the Lord, and with his right hand shall he cover them, and with his arm shall he protect them. It is a day of refreshing, when all tears shall be wiped away from our eyes, sorrow shall cease, and we, and all penitent sinners, shall live and reign with the Lamb for ever. Indeed, now Gods Church is many times black and deformed through affliction, it shews many times without any appearance of any excellency or beauty at all: The world sees no glory at all in them; no, they many times perceive not their own happy condition: But now, when Christ shall appear thus glorified, they shall then appear with him in glory. Let us then, my brethren, walk by faith, and not by sight; not looking after our own, or other mens present condition, what we are, but rather what we shall be, when the day of refreshing shall come. God tells us plainly, that he is a jealous God, and if

he be a jealous God of us, let us be jealous of our selves, and suspect our selves, For if we judg our selves, we shall not be judged.

White Throne, &c.

2. White Throne.

Doct. 3. The integrity of Christis judgment

Gen. 18.
25.

SEcondly, this Throne of Christ Jesus is called a *white Throne*. Now this *white Throne* betokeneth Purity, Beauty, Sincerity, and Integrity; and therefore sheweth, that Christ Jesus, the Judg of the whole World, will judg all Causes, and all Persons, uprightly, sincerely, and justly: No cruelty nor injustice, nor wrong will he do to any creature, but will proceed most sincerely with all integrity; for our Consciencee will testifie either for us, or against us. Indeed, Judgment in this world often swerveth greatly: sometimes the Judg is not able to search the depth of the Cause; sometimes for fear he dareth not to do justice: sometimes for favour he is withholden; sometimes bribes blind his eyes, and pervert the right sentence. But it shall not be so with this Judg of the whole World: He that is *Verus judex & justus*, The true and righteous Judg. His sentence is a righteous sentence, he will judg according to truth; he is able to find out any cause, and will ex-

am

mine to the bottom: he feared no mans person, he will not be moved with favour to conceal the truth: and as for rewards, he contemns them all, it is far from him to deal unjustly: therefore no doubt he will proceed according to justice. Nor is he like to our earthly Judges, who are called to judge: but he comes of his own power and authority, to be avenged, and give sentence to all those that in their life-time had forgotten God.

We know that the Judgment of God is according to truth, saith the Apostle: Rom. 2. 22. Again, Thy Throne, O God, is for ever, Heb. 3. 8. the Scepter of thy Kingdom is a Righteous Scepter: thou lovest Righteousness, and hatest Iniquity. And this is to be referred to that of the Prophet Daniel, who saith, that this Judg shall sit upon a great white Throne: therein alluding to the very Throne of Solomon, but infinitely more glorious: which place of Daniel, and this of Saint John doth betoken the Uprightness, Purity, and Integrity of the Judg, and of his Judgment: When every secret thing shall be brought to judgment, as Solomon saith, and when he shall lighten all things that are hid in darkness, and make the counsels of all their hearts manifest: When their shall be no bribing of Justice,

Da 1. 7. 9.

E ccl, 1. 2

he be a jealous God of us, let us be jealous of our selves, and suspect our selves, For if we judg our selves, we shall not be judgd.

White Throne, &c.

2. White Throne.

Doct. 3.
The integrity of Christs judgment

Gen. 18.
25.

SEcondly, this Throne of Christ Jesus is called a *white Throne*. Now this *white Throne* betokeneth Purity, Beauty, Sincerity, and Integrity; and therefore sheweth, that Christ Jesus, the Judg of the whole World, will judg all Causes, and all Persons, uprightly, sincerely, and justly: No cruelty nor injustice, nor wrong will he do to any creature, but will proceed most sincerely with all integrity; for our Consciencee will testifie either for us, or against us. Indeed, Judgment in this world often swerveth greatly; sometimes the Judg is not able to search the depth of the Cause; sometimes for fear he dareth not to do justice; sometimes for favour he is withholden; sometimes bribes blind his eyes, and pervert the right sentence. But it shall not be so with this Judg of the whole World: He that is *Verus judex & justus*, The true and righteous Judg. His sentence is a righteous sentence, he will judg according to truth; he is able to find out any cause, and will ex-

am

mine to the bottom: he feared no mans person, he will not be moved with favour to conceal the truth: and as for rewards, he contemns them all, it is far from him to deal unjustly: therefore no doubt he will proceed according to justice. Nor is he like to our earthly Judges, who are called to judg: but he comes of his own power and authority, to be avenged, and give sentence to all those that in their life-time had forgotten God.

We know that the Judgment of God is according to truth, saith the Apostle: Again, Thy Throne, O God, is for ever, the Scepter of thy Kingdom is a Righteous Scepter: thou lovest Righteousness, and hatest Iniquity. And this is to be referred to that of the Prophet Daniel, who saith, that this Judg shall sit upon a great white Throne: therein alluding to the very Throne of Solomon, but infinitely more glorious: which place of Daniel, and this of Saint John doth betoken the Uprightness, Purity, and Integrity of the Judg, and of his Judgment: When every secret thing shall be brought to judgment, as Solomon saith, and when he shall lighten all things that are hid in darkness, and make the counsels of all their hearts manifest: When their shall be no bribing of Justice,

Rom. 2. 22

Heb. 3. 8.

Dan. 7. 9.

Eccles. 1. 2

pleading of Lawyers, or salving up of bad causes with silver and gold; nor sanctuaries, or privileged places, to fly unto for succour: but every person must now receive according to his works. And therefore, wo now unto the Hypocrite, wo now unto the Murderer, and shedder of blood; wo now unto all hard-hearted and impenitent sinners, that can now in this life shift off Justice, and escape the Judgment of men, that break the net and escape, and none dare to controul them. What will become of such at that day, when they shall stand naked before the Judg, before the Saints and Angels, yea, before all the world; their Indictment read against them for the same? Is it such a shame to do Penance only in a Congregation for one particular fault, when the punishment is inflicted upon a man for his amendment, when men shall pity this man, and pray for him? Oh what terror will this be to all wicked and ungodly men and women in this day; when they shall now in this day be charged with all their sins before the Judg, before the Saints and Angels: yea, before all the world? not for their amendment, for then it is too late, but to their utter confusion, when none shall pity them,

them, no heart shall lament for them, but all shall rejoyce that have done well, at their righteous Judgment?

This serveth for the comfort of Gods people in this world : we see sometimes the righteous Cause is trodden under foot ; mens Lands and Livings are detained and taken from them by unrighteous Judges, and that under colour of Law. Well, let men have patience, and know this, that there will come a day, wherein there shall be Justice and true Judgment done unto them. Here thy Cause shall be heard, it shall be righted ; for Christ Jesus shall be the righteous Judg for the poor, the fatherless, and widow.

use 1.
Serves
for mat-
ter of
comfort
unto the
Godly.

Again, we see how those which make conscience of sin, and are careful to hear the word, and to walk accordingly, are despised of the world. Well, let us learn to possess our souls with patience, for there will come a day of reckoning, when our righteous cause will be heard, and we shall have Justice: But all the contemners of the Lord Jesus, and such as have been persecutors of his poor members, shall feel the smart of it. What a comfort were this to a poor man, oppressed by Tyrants, having a long time lain under a vile aspersi-
on, as *Joseph* reputed an adulterer, and

suffering imprisonment for the same, to have his oppressions come to light, and be delivered; to have his innocency known, and he justified: *Lazarus* for suffering hunger, to have plenty; and *Dives* for his excess and riot, to have penury and want? O then what will the comfort of these be, that shall thus at that day before the Saints and Angels; yea, before all the world, be set free and at liberty from their oppressions and wrongs they have so long a time lain under; and cleared from those censures and aspersions, that by the graceless world have been laid upon them? What a comfort will it be, when we shall hear the Judg say to us; *Well done thou good and faithful Servant, Come enter into thy Masters joy!*

use 2.

Secondly, this may perswade the godly, in their sharpest sufferings, and greatest wrongs and injuries they can meet withal here in this world, to possess their Souls with patience, and take heed of revenge: but rather to commit all to Christ, his righteous Judg, that judgeth righteously: for the Lord saith, *Vengeance is mine, and I will repay it*: The Lord will strike home to them, and will revenge thee upon all thine enemies, above thy weak power. Observe we the rule concerning this judgment-day: *When thou seest*

seest in the place of Judgment, wickedness ; and iniquity in the place of Justice : think in thy heart, Surely G O D will judg the Just and Wicked, for there is a time for every purpose and work. And again, When thou seest oppression on the poor, and the defrauding of Judgment and Justice; be not astonished at the matter ; for he that is higher than the highest, regardeth it.

There is nothing in all the world doth prove more certainly the Judgment-Day, than the Justice of the wicked world ; for thus may we reason: Will the L O R D thus certainly punish the Wicked, and recompence the Just? this being not always here in this life, certainly it must be at the day of Judgment. Thus reasons the Apostle St. Paul, shewing that the afflictions of the believing *Thessalonians*, were an evident sign of God's righteous Judgment, in which Judgment-day tribulations should be rendred to them that troubled them, and to them that now did suffer, rest should be given. Upon this very ground exhorteth Saint James thus: *Be ye also patient, and settle your hearts, for the coming of the L O R D draweth near.* As if he should have said, Do not faint, neither be out of heart, that ye are now oppressed by the men of this world ; but wait the appointed time ; as the Husband-

man the weeks of the Harvest, till the coming of the Lord be, until which time, the full recompence of righteousness is neither given to the righteous, nor the deserved judgment rendred unto the wicked.

use 3

Prov. 11.8.

Thirdly, This gives us to see the truth of Solomon's words: *The wicked worketh a deceitful work*, than the which, what greater deceit, than to perswade themselves, that though they live after the flesh, yet they shall not dye; and that they may sow iniquity, and yet look to reap happiness; that men may despise Gods bounty and grace, which he rendereth unto them in his word, and yet look to taste mercy after death; that they may all their life-time walk the broad way that leadeth to destruction, and yet at the last arrive at the happy Port and Haven of Bless? Whereas it is a most sure and grounded truth of the Apostle, that *He that soweth to the flesh, shall of the flesh reap corruption: But he that soweth to the spirit, shall of the spirit reap life everlasting.* And, without holiness no man shall see God.

Gal. 6.

Ieb 12.

4

use 4.

For instruction.

Fourthly, Seeing Christ Jesus the Judg cometh thus with might and Majesty, not as a Saviour or Mediator, but is a Judg; it must admonish all men and women now to repent, and turn
unto

unto God in the time of mercy: To seek the Lord while he may be found, to call upon him while he is near. Now while we live, Christ Jesus cometh unto us by his Ministers, as a Saviour to save our souls, in mercy to bring us to repentance. He offers his free grace to all: for in the 14 of *Esa*, the Text saith, *I will pour out my spirit upon you*; and if you will not have vessels of Faith to receive this spirit, it will be then a witness against us; for after this life, he will no more come as a Saviour, or a Mediator, but as a mighty Judg, full of Might, Power, and Glory. And therefore look how men dye, so shall the Judg find them. If thou dye in thy sins, and dost not repent, and seek for pardon at the hands of the Judg, while thou livest here, there is no hope of mercy after death: For, how death leaveth thee, so shall judgment find thee. *Cain* dyed many thousand years ago, and *Fudas* in their sin, so shall the last day find them; for after death there is no mercy, but justice and judgment, when every man shall receive according to his works. How glad would *Dives* have been, if he could have perswaded *Abraham* to have sent one from the dead, to his five Brethren to admonish them to repent? No, said *Abraham*, they have *Moses* and the *Prophets*, if

Esa. 55.5.

Note well.

1 Cor. 5.
15.

if they will not bear them, nor believe them, they will not, though one come from the dead, leave their wicked ways. Therefore while we have time let us make use of it, and employ it to the best advantage.

And one sitting thereon.

The person of the
Judg described
Rev. 14.
14.

Doct. 4.
Christ
the judg
at the
last day.
Mat. 25.
21.
Vers. 24.

1 Cor. 5.
10.
John 5.
22.

NOW who this is, which sat upon this great white Throne, you may see in the Revelations of St. John, the 14 Chapter: and the 14 Verse, *I saw a white Cloud, and one sitting on it like the Son of Man, having on his head a golden Crown, and in his hand a sharp sickle.* So that we see, that it is the Son of Man, even Christ Jesus, God and Man, that shall be the Judg. And so doth St. Matthew call him, *When the Son of Man cometh in his glory, and all the holy Angels with him, then shall he set upon the throne of his glory.* And again, he entitles him by the name of a King, *Then shall the King say to them on his right hand, Come ye blessed, &c.* This is taught by the Apostle, *We must all appear before the judgment-seat of Christ.* And again, *The father judgeth no man, but hath committed all Judgement to the Son.* Not that the first Person in the Trinity, or the Third, is excluded from this Judgment, but appropriating this Judgment to the second Person, the Lord Jesus Christ who

who in a visible form, according to his humanity, shall execute the last judgment upon all flesh.

But how is it said, that *the Saints shall judg the world*? That place of the Apostle, and the like, is to be understood as

Quest.

1 Cor. 6.

Ans.

Affessors, as such as shall give assent, or approve of the judgment of that most righteous Judg, to whom shall be given at the last day, that honour, to sit as Justices on the bench by the Judg, to approve of his righteous Judgment. Again, the Saints shall judg the world, as members of the Head, which is the Judg.

Now the administration of the last Judgment is laid upon the Son for divers respects.

First, In regard that he was the Person that was Redeemer of the World, and was himself judged in and by the world; it is therefore expedient that he should shew the power and glory of that his humanity, it being Judg of the world.

Reasons

why

Christ

must be

the Judg.

Secondly, In regard of his Church, who have seen only his humility to their justification; so they may at last behold his power and glory at his second appearing to their glorification.

2.

And lastly, That in this last act of his he might fully accomplish that his Kingly Office, and then deliver up the

3.

King-

Kindom to God the Father: No more to rule and govern them by his Magistrates and Ministers, as now he doth for the gathering together of his Saints, and for the perfecting of Gods Body: and to nourish and cherish them by his Word and Sacraments; since the Lord himself, the Lamb in the midst of the Throne, shall be all these unto them.

True it is, that our Saviour Christ is *King, Priest, and Prophet*; a true *Prophet*, in whom was contained all the secrets, and whole counsel of God: A true *High-Priest*, whose Sacrifice alone was able to put away the sins of the whole world; but when he comes on the *Throne of Majesty*, to Judg the quick and the dead; he shall not come as a *Priest* or *Prophet*, for these Offices of Christ are finished. For his Prophetical Office, he hath sufficiently revealed the whole counsel of God his Father, to his Church and people: First, by his holy Prophets; then by himself; after by his Apostles and Ministers. And therefore seeing that his Prophetical Office is finished, he calls not himself a Prophet, but a King. Again, Christ Jesus our *Priest*, having once for all offered up that propitiatory Sacrifice for the sins of all the Elect: now this Office of a Priest is also finished, and the Sacrifice must be

be no more iterated and repeated. But now he cometh as a King, in all Majesty and Glory. For though his Prophetical and Priestly Office be accomplished, yet his Princely Office is not finished, but shall in a special manner shew it self at that day; and Christ Jesus, the Judg of quick and dead, shall begin to manifest himself to be a King of all Nations, to Men and Angels. Now shall he shew himself to be King of Kings, and Lord of Lords, full of Divine and Heavenly Glory,

When our Saviour Jesus Christ lived on Earth, he came in misery, very poor, and lowly; then every base fellow, every sinful wretch durst mock him, and spit in his face, *Herod, Pontius Pilate, Caiaphas*, and the rabble of the *Jews*, durst then use him at their pleasure. But now he shall come as a King, full of Majesty and Glory, guarded and attended upon with many thousand of Heavenly Souldiers, even all his holy Angels; and then he will make *Herod*, and *Pontius Pilate*; yea, the greatest Kings and Monarchs to stoop: Nay, then all his Enemies shall Tremble and quake, *Zach. 12. 10.* and not dare to open their mouths against him, as the wicked and Rebellious crew did once, when they cryed, *Away with him, away with him, crucifie him,*
crucifie

Christ's first coming was in humility, his second shall be in much glory.

crucifie him, when the third part (I dare say) did not understand what he was accused for ; but they the oftner cryed, *crucifie him*, when the Judg could not find him any way guilty ; but if it were not so, *his blood*, say they, *light upon us and our children* : which I think hath done, for they are utterly depopulated, and are as Vagabonds on the face of the Earth. These were that faithless Generation of the *Jews*, which when they shall behold him whom they have Crucified, to become their Judg, and have that power with him, and shall see his side and his hands, which the nails and spear pierced : What then will they do ? What then can they expect ? even that fearful sentence, *Go ye cursed into everlasting fire, with the unbelievers, where is nothing but weeping and wailing, and gnashing of teeth.*

use I.

This may serve then in the first place for matter of singular comfort and consolation unto the Godly, who may rejoyce in this, that Christ their Saviour and Redeemer shall be their Judg ; they need not fear the Judg, nor any hard sentence that he will prononnee against them at that day ; since the Judg is their Saviour, their Redeemer, their Brother, their own flesh, yea, their own Head. The consideration of this made *Job* to hold

hold up his head, and in the midst of all his miseries to conceive some hope :

I know that my Redeemer liveth. Go tell my Brethren (saith Christ) that I am risen again : Words of joy and comfort, a Redeemer, a Brother : Why should the Godly fear, when they are to deal with such a One? who would fear or question the dealing of such a One? what Wife would fear her loving Husband to hear and to judg her cause? She need not to doubt, but that the matter will go well with her; her most dear and loving Husband shall both hear and judg, and avenge her cause. Let all Gods people then comfort themselves in this, the consideration of their Judg : It was he that was judg'd for thee on earth, and redeemed thee with his own blood, and hath ever since made intercession to God for thee, that is to be thy Judg.

Joh. 19. 25

Secondly, What ground of terror may this be to all wicked sinners, that live in sin, to see him come in that wonderful Majesty to be the Judg, whom they have condemned, whose members they have persecuted, and whose Word and Gospel they have not regarded, but trodden under foot? for he shall come with a sharp two-edged sword, to cut them in pieces, and a consuming fire to burn up all ungodly sinners.

use 2.

Note.

Heb. 12.
ult.

Surely

Surely the consideration of this, that Christ shall be the Judg, may daunt the hearts, and strike terror into the souls of all wicked men: *They shall see him whom they have pierced*, saith the Prophet, even him, against whom all their villanies have been committed. What a fearful sentence may such expect from Christ at that day! Here is a Judg that will judg righteously, from whom there is none to appeal to; and because it is he whom they have rejected, condemned, and despised; him whom they would in no wise suffer to rule and reign over them: What can such look for, but condemnation, and be cast into utter darkness?

Oh consider this betimes, ye that put from you the thoughts of this Judg, and of this Judgment; for as a snare shall it come one day upon all that are on the earth; take heed of abusing his patience any longer: Why shouldst thou thus treasure up unto thy self wrath against the day of wrath? Thou thinkest it will go hard with *Cain, Pharaoh, Pilate, and Judas*, at that day: and why not with thee, if thou remainest disobedient, and tramplest under foot the Word of the Lord Jesus, that is now offered unto thee in his Gospel? For this let us be assured of, that if we draw our love and
obe-

obedience from God, he will withdraw his blessing from us.

From whose face fled, &c.

IN the description of the Judg, it is further added, that from the face of this Judg, both the *Heavens and the Earth fled away*. And this doth shew the wonderful severity of this great Judg of Heaven and Earth. We know, that men fly from those things they fear and dread: So here, the Heaven and Earth do fear the Glorious presence of Jesus Christ, the great Judg of the whole World, and seek to hide themselves, that they may not appear before him. This flying of the Earth and Heavens, and hiding themselves, that they dare not appear in the presence of Christ; doth shew the wonderful Majesty, and great severity and terror of Christ Jesus the Judg.

Severity of the Judg described.

But the Heavens and the Earth are void of sense; they are great and glorious Creatures. Again, they be very goodly and beautiful Creatures. Besides all this, they never committed any sin: How cometh it to pass then, that they shall fly and hide themselves from the presence of the Son of God?

Object.

Answer. They never sinned indeed, but yet the sin of man is of that force, that it hath

Answer.

Rom. 8.

hath infected both the Earth we tread on, and the Heavens over our heads, yea, all creatures for mans sin, are subject to vanity. Oh then, see how odious a thing sin is in the sight of Almighty God; what a vile thing, that the contagion and infection thereof, should hurt and infect the whole Heavens, and make them that they dare not abide the glorious presence of God their Creator. O should we not abhor sin as the vilest thing in the world? we are afraid of the Plague, because it infecteth and killeth mens bodies: but the Plague of sin is a thousand times more to be abhorred and fled from, seeing it poysons and infects both body and soul; and is so contagious, that the creature is afraid to behold the face of the Son of God: for in that day the Sun shall be dark, and the Moon shall be turned into blood. This is that which is able to turn a wicked man from his sinful ways, and return unto God: The remembrance of this day of Judgment, and of our sins which cause it, should make them be wary how they mis-spend their time in vain and idle thoughts. This kept holy *David* so much in awe, when he heard of the punishment due to him for his sins, he presently repented him of the evil, and the Lord forgave him. Likewise in the 112 *Psalme*,
saith

saith he, *I have feared thy Judgments, thy Judgments were always in my sight.* It is a fearful thing to lye in sin, and it is a fearful thing to fall into the hands of the ever-living Lord, for he is a consuming fire ; yet if we will confess our sins, he will as soon forget and forgive them. God is not like a Marshal of a Field, nothing bnt present death for every fault : No, he gives men warning before he strikes, and bids us repent and turn unto the Lord our God. He gave warning by *Jonas* to go into *Niniveh*, & tell them, *Yet forty days and Niniveh shall be destroyed* : The *Ninivites* presently repented and were converted ; the sound of *Jonas* words, caused not only the Subjects, but the very King of that great City, to come from his Throne of State, and to throw off his rich Robes. and put on Sack-cloath, and sit in ashes, with weeping, fasting, and great mourning : And if we be put in mind of our sins, and still run on in our wickedness, we must expect the punishment which fell upon *Sodom* and *Gemrorah* ; for if we neglect Gods favours, and cast them behind us, we must one day expect his punishments. We know that we have sinned, and that his wrath burneth as hot as fire, and shall we not seek to quench it by our tears of contrition ? It is our own fault

fault, if we be consum'd having so many fair proffers from Gods hands offered us. Shall Gods Word move rocks and mountains, and shall not his word, nor his love, nor his threatnings move us to hearken to his Laws? Sin poysons all the inward parts and faculties of man, and it is the only cause of all those Judgments, that will one day fall upon us; and that we must give an account of all our mis-deeds before God, and all his holy Angels in Heaven, who cannot behold his Majesty, but with dazled eyes. And so much shall serve to shew how hainous a thing sin is.

Obfer.

Seeing both heaven and earth shall fly and perish from before the glorious presence of Christ Jesus; nay, they shall burn with fire, as *Peter* saith, *2 Pet. 3. 10, 11.* All our goodly houses, all our gold and silver, and costly apparel shall be burnt with fire: This may teach us moderation and sobriety in the use of Gods creatures. What folly is it to spend all that a man hath, to build a stately house, and yet in the end it must be consum'd with fire, and become nothing else but fuel for the fire?

Obfer.

Secondly, seeing that heaven and earth, these great and glorious creatures, these beautiful and excellent works of Gods hands, which have no sense nor feel-

ing

ing, nor have sinned, shall fly before the Son of God, as being not able to endure his presence: Alas, what shall wicked and hard-hearted sinners do? What shall become of the vile wretches of the world, which live and delight in sin? *Where shall the ungodly and sinners appear?* What will become of the blasphemers and adulterers? If the heavens and the earth, these great and amiable creatures, which sin not, shall not be able to stand in his presence, then, I say, What will become of all prophane and ungodly sinners? Alas, they shall be even at their wits end, not knowing in the world which way to turn them, nor where to fly for succour: Where shall they seek for refuge, when as the Judg himself is their enemy? who dares plead for them? dare any Saint or Angel? No, no; no Saint or Angel dares open his mouth to speak one word in their behalf: neither can any creature deliver them from the dreadful vengeance of this terrible Judg. What drowsiness is in us? nay, what carelesness doth possess our minds, if we will stop our ear like the deaf Adder, at the preaching of Gods Word, that is daily in our Land, and every hour almost delivered amongst us? Can we not remember? Are we choaked with the cares of this world?

is our memory so short, or have we drunk so much of the Cup of forgetfulness, that we cannot remember what our Saviour saith plainly? *Except ye repent ye shall all perish.*

The Scripture in divers places set out unto us the severity of the Judgment at the time of his coming, especially against the wicked and hard-hearted sinners, by that Thunder that shall be heard from Heaven; by the voice of that Arch-Angel, as it were the Herald that shall go before Christ; by the sound of a Trump: By the judgment it self that then shall pass upon the wicked, *Go ye cursed into everlasting fire, prepared for the Devil and his Angels, &c.* By that fire that shall go before Jesus Christ: *Our God shall come, and shall not keep silence; a fire shall devour before him, and a mighty tempest shall be moved round about him.* And again, *He shall come in a flame of fire, rending vengeance, &c.* By that shame and contempt that shall light upon the ungodly in that day, *And many of them which sleep in the dust of the earth shall awake, &c. Some to shame and perpetual contempt.* By the total discovery of all the evils they have committed, *These things hast thou done, &c.* By the pain and horror they suffer and undergo: *Tribulation, anguish, and sorrow*

Mat. 25. 32

Psal. 50. 3

2 Thes. 1.
3.

Dan. 12. 2

Psal. 50. 2

shall

shall be upon every one that doth Evil. By Rom. 2.5
the Companions the wicked shall have
after this life, *Even the Devil and his An-* Mat. 25.
gels, &c.

Verf. 11. *And I saw the dead, both great
and small.*

THUS you have heard the Person of
the Judg described, by his wonder-
ful Majesty and Power, wherewith he
will come to Judgment; and also by the
great severity and terror that shall asto-
nish both Heaven and Earth, and make
them to fly before his presence.

Now in this Verse, and that which
followeth, is declared, who they be that
shall appear before this great Judg,
namely, *I saw the dead both great and
small, &c.*

Secondly, The Evidences that shall
be brought in, and what Witnesses shall
be produced either to excuse or accuse,
in these words, *And the Books were
opened, &c.*

And I saw the Dead both great and sons that
small, &c. Before we come to speak of shall ap-
the words, here may a Question arise; pear in-
namely, How this can be true that Saint Judg-
John saith, *He saw the dead both great* men
and small: For we believe, that Christ
Jesus shall Judg both quick and dead,
not only the dead, but the living. *And

C

Paul

Paul saith, *We shall not dye, but we shall be changed*, they that be living at his coming. Then how doth this place agree with them, seeing *Saint John* saith here, *He saw the dead*? Here is none spoken of but the dead, no mention of the living.

I answer: *St. John* saith, that he saw the dead: Not that he saw not the living too; for he saw (no doubt) both quick and dead stand before God: But he speaketh here only of those, of whom there might be some doubt. For if the dead, and they which have been rotten for many thousand years, shall appear and stand before God: how can we think, that any of the living shall be wanting? If they which have been dead for six thousand years, and turned to ashes, shall be brought to Judgment, then (no doubt) they which be found living, when Christ shall come to Judgment, shall appear before him likewise. So then it is evident, that although *St. John* speaketh here only of the dead, because there might be most doubt of them; yet he saw in a Vision all men, both quick and dead stand and appear before the Judg, and before his Throne.

I saw the dead, &c.

TH E Instruction we are hence to learn, is, That the bodies of men,

Dn̄t. 5.
Men shall
be raised
out of
the dust
at last.

how

howsoever turned to dust and ashes, shall one day be quickned, and raised up to life again.

This is confessed by *Hannab* in her song, *The Lord killeth, and maketh alive, bringeth down to the grave, and raiseth up.* 1 Sam. 26.

I am sure (saith Job) that my Redeemer liveth, and that I shall stand the last day on Job 19.25

the earth; and though worms destroy my body, yet I shall see God in my flesh. So

Esay, The dead shall arise; awake, and sing Isa. 26.19

ye that dwell in the earth. So likewise

you may read in the 37 of Ezekiel,

(which I pray you read at leisure)

how the Lord caused the graves to open,

and the bones to come together,

and live: So that we see that the dead

bodies of God's Children do not perish,

they are not cast away and lost when

they dye, but they shall rise again: they

shall be purified, made glorious bodies,

and shall stand in Christs presence,

and see his glory. We must not think

that the Antiquity of long lying in the

grave, can shelter us from the resur-

rection, which will be common and ge-

neral. 'Tis not like an earthly tryal,

it is not the stubble shall hide Saul, not

the ground hide Achan's sin: Cain shall

rise with Abel face to face: Herod with

John the Baptist, Felix with Paul, Mo-

ses with Pharaoh, hand in hand; and

then who can deny but that he hath done wickedly? our consciences will accuse us, which we carry daily and continually about us: the *Gentiles* shall rise up against the *Jews*; the heavens shall bear witness against us for our cold Prayers, and the Creatures of the earth for our rebellious thoughts; and then our Consciences shall justify this to be true: then woe, and sorrow, and wringing of hands, and no comfort can be afforded us; then would we give all that we were ever worth, to have but a months time, or but a weeks time, nay, but a days or an hours time, or space to repent, to make our reconciliation with God, whom we have so often offended.

And therefore let us not think that when death cometh, and separateth the soul from the body, that then the body doth perish, and is cast away: No, no, it shall rise again, it is but laid in the grave, as in a sure chest, and there is at ease, and lyeth asleep, as on a bed of down: but when Christ Jesus shall come to Judgment, it shall rise again; For we must know, that every true believer is made a member of Christ; and not only our souls are united to Christ, but even our dead bodies, when they be laid in the grave, they still remain

the dear members of his mystical body, and therefore shall not perish, but rise again to glory. And for our further confirmation in this point of the Resurrection, let us see how it is confirmed to us by our testimonies of holy Scripture: as that of *Daniel*; *They that sleep in the dust shall awake, some to everlasting life, and some to everlasting shame.* And the Lord God by the Prophet *Hosea*, doth make unto his Church this gracious promise, *Hos. 13. 14. I will redeem thee from the power of the grave, I will deliver thee from Death: O death, I will be thy Death, O grave, I will be thy destruction.* This is cleared by the testimony of Jesus Christ himself, *The hour shall come, in the which all that are in the Graves shall hear his voice, and they shall come forth; and they which have done good shall go unto the resurrection of life, and they that have done evil unto the resurrection of condemnation.* This is taught by the Apostles of Christ Jesus in divers places of their Epistles: As, *behold I shew you a mystery, we shall not all sleep, but we shall all be changed, & that in the twinkling of an eye, at the sound of the last Trumpet: And so forwards in the same Chapter, you may read, which will give you satisfaction for the Resurrection of the dead: And as St. Paul further speaks, saying, As by*

Resurrection
proved,
Dan. 12.
13.

John 5.
28.

1 Cor. 15,
52.

Phil. 3. 2

sin came death, and so by death comes life. Likewise St. Augustine saith, *He that hath lived well, connot be afraid to dye, nor doubtful of his Resurrection.* And this is that which all of us confess and believe, as one of the most principal Articles of our Faith, *the Resurrection of the dead.* So that we may see it clear, that the godly and the wicked shall both arise, but the ends of their Resurrection are different; the one shall rise to life eternal, the other to perpetual shame, and eternal destruction: So that howsoever it shall be a joyful day to the godly, that have the sting of death taken away from them through Christs death; yet the wicked shall have no benefit by it; and therefore to them it cannot properly be called a Resurrection, no more then the taking of a Malefactor out of Prison to be executed can be called a delivery. But it shall be with the godly and wicked at that day, as it was with Pharaoh's servants, *Gen. 40.* both of them were taken out of prison, but the one of them to be restor'd to his office, to minister before the King, but the other to be executed and put to a shameful death. Even so shall it be with the godly and the wicked at the last day: both shall arise out of their graves, as out of a prison, but the

Phil. 4.

the one to be ever with the Lord, ministering praises to him for evermore; the other to be banished from his presence, and cast into everlasting condemnation: For to them alone is the resurrection a benefit, where remission of sins goes before: as we are taught in the *Creed*.

Now there are many grounds for this truth; the main ground of all is the word of God, wherein we have a cloud of testimonies clearing this truth. The vision of *Ezekiel* when he saw the field of dry bones; these received at God's Commandment, flesh, nerves, and life. So *Paul*, *We which are alive, and remain until the coming of our Lord, shall not prevent them which are asleep.* Christ himself hath undertaken this for his Church and Children. *This is the Fathers Will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* And the Apostle *St. Paul* is bold to speak peremptorily, *That this corruptible must put on incorruption, and this mortal must put on immortality, as pointing indeed at his own body.*

And indeed the Scriptures are clear and plain for the confirmation of this Article of our Faith, or resurrection from the dead, as may appear by all these places here quoted, *Isa. 26. 19.*

Ezek. 7.
3.

1 Thes. 4.
7.

Joh. 6. 3.

1 Cor. 15.
32.

John 5. 28. 1 Cor. 15. 16. Acts 24. 15. Dan. 12. 2.

This must needs be a great comfort to God's Children, when we can say with *Job* chap. 19, *I know that my Redeemer liveth, and that I shall see him with these eyes*: The same body shall arise, this very body for substance, though purged and cleansed from sin, yet the same for substance shall rise again; and these my eyes which have been careful to seek Christ Jesus, to behold his glory, to read his blessed word, to relieve the distressed Members of Christ, that these my eyes shall see my blessed Redeemer, to my endless joy; and these mine ears which have been careful to hear thy holy Word, to save my soul, then shall hear this sweet and blessed voice, saying unto me, *Come ye blessed of my Father*: For the bodies of God's Children shall not perish, but rise to glory, and be made like unto the glorious Body of Jesus Christ. Oh how should this move all men and women to use their bodies well, to the honour of their Creator, seeing he will not let them perish, but will crown them, and glorifie them for ever?

1 Cor. 15. 8.

use 2.

Secondly, This must needs be a fearful terror unto all prophane and filthy sinners, who bestow their times wholly

in

in the service of sin and Satan, *They shall look on him whom they have pierced, and shall lament, Zach. 12. 10.* For even their dead bodies shall rise too: but how? to judgment, to torment, and to burn for ever in the lake of fire and brimstone. Then thy soul and body shall be as an unhappy couple met, whilst thy body in one place is eaten of worms, thy soul in the other place, which is Hell, shall be tormented for ever: All good things shall be taken away, all evil things heaped upon thee; all hope of coming from Hell is quite cut off; it will be a terror to behold Almighty God, and a torment too in that we cannot fly, nor escape from him: Then will the Devils be gathering up their force to take possession of their sinful souls, who in their life-time would not hearken to God's Word, nor fear his Judgments; for after death comes Judgment, saith the Text: then if thou hast done ill, the Devils in their several shapes shall bind thee, and lead thee to the place of perdition, even to be tormented for ever. Remember, I pray you, that the aking of a tooth doth hinder our sleep night by night, and so torments us, that we can take no rest; what then will be the aking of the soul, when it shall be always burning, like the *Salamander*,

continually in the fire, and yet never be consumed. Thou that hast set open the windows of thy body, I mean thy wanton and adulterous eyes, to behold wickedness, thou that hast a delight to hear vanity more than goodness, thou that hast used thy tongue to lying, deceit, swearing, &c. and hast run to vain sports and pastimes on the Lord's day, to the dishonour of Christ, to serve the devil and thine own lust, know, O know, that thy body shall one day rise again to judgment, to torment, to be cast into the *Lake of fire and brimstone.*

Consider the rich glutton; he should be a warning to all ungodly sinners: he gave his body to all kind of uncleanness and gluttony, &c. and now is his body tormented, and he would give even a whole world, if he were Lord over it, for one drop of water to cool his flaming tongue. O let him be a warning to all sinners, and teach us to use our bodies well; to look to our Eyes, to our Ears, and to set a watch before our Mouth, for fear lest we dishonour God by them, and bring endless woe unto our selves

Well then, you see that it is an exceeding great joy to his Saints, that they shall rise again, and it is a comfort of all comforts, that we shall rise again,

for

for then these eyes shall see those friends, which sin and death have so long separated; so it will be a terrour to the wicked, that they shall *Rise again to judgment*. It were well with the adulterous man, with the drunkard &c. if their bodies might never rise, if they might rot and perish in corruption. and that their souls might be even as the soul of beasts, a vapour utterly to be extinguished. But now there is more behind, they shall one day come to Judgment. And therefore St. John telleth us in this place, *That he saw the dead, both great and small, stand before God*. Even our dead bodies must rise, either to honour, or dishonour, either to joy, or to pain, or salvation, or damnation: and therefore it is necessary for us to be think our selves of this betimes, while it is called to day.

Thirdly, This should teach us, that we mourn not immoderately for the dead: which is a great sin to mourn without hope; nay, it is a kind of envy to bewail the loss of a friend which is gone to rest, since when Christ comes again, he will bring us again with him. What though these bodies of ours taste of corruption? they shall not perish in corruption: but the earth and the waters, and the fire it self, shall give up a

true

true account of all their dead they have swallowed up, and devoured in the day of Christ.

Use 4.

Acts 24.5.

Fourthly, This should move us with all care and diligence to get good assurance unto our own souls, that these bodies of ours shall have a glorious resurrection in that day. So Paul, *I have hope towards God, that there shall be a resurrection of the dead, both of the just and of the unjust.* And this made him endeavour to keep a good Conscience before God and all Men: So should we live as men wholly devoted to God, whose we are in Life and Death.

Who?
great and
small.

Both great and small. These words may admit a double exposition: for it may seem thus; that by great and small, is meant those that be great men grown, or else little children; young and old, all must appear. For we see that many dye, even little children, young children of a span long, some again dye full of years. Well, both great and small must appear; none shall be so young, or so little, but they must stand before God, and none so great, or so strong, but they must appear likewise. Secondly, by great and small may be understood all sorts and degrees of men and women; rich men, and rich women; poor men, and poor women: All sort and condi-

tions must come to Judgment ; as well the Prince, as the Subject ; as well the rich, as the poor beggar : As though St. *John* should have said, I saw all men that ever have been, or shall be to the end of the world, none shall be wanting : The rich and poor, young and old, high and low, married and unmarried, bond and free, all must stand before God. Oh what a wonderful assembly will this be, to see so many millions of thousands ? It is a great sight to behold an Army of men of an hundred thousand, but here shall be a thousand thousand, a number without number, even all men, women, and children that ever have been, or shall be unto the Worlds end. None shall be wanting, the rich and needy, young and old, high and low, bond and free, all must stand before God. And therefore it is well called the day of the Lord, when all the offspring of *Adam* shall stand before God, whose Nature is Majesty, whose Life is Sanctity, whose Ways are Holy, whose Eternity hath no end ; who made the world, and will never change his power nor mind, whose Age never decays, nor grows Old with years. And as St. *Austin* saith, when he thought of God's Attributes, *O eternity, O eternity, O eternity*, in repeating of the word

word so often, he thought to have dwelt upon the word: for indeed, eternity hath no end, and all things else have an end; and all must appear before this everlasting God, at his general Assize.

Doff. 6.
All must
appear
before
Christ in
judg-
ment.

2 Cor. 10.

Heb 9. 7.

So that the instruction is very plain, that all must appear in the judgment: High and Low, Rich and Needy, Noble and Ignoble, all must then make appearance before the Lord Jesus, in judgment. The poorest soul that ever breathed in this World, shall not be wanting when Christ shall come to judgment. *We must all appear before the judgment seat of Jesus Christ, that every man may receive the things that he hath done in his body, whether they be good or evil: It is appointed for all men once to dye, and after death come to judgment.* As men are sure to dye, so sure and certain shall they come to judgment after death. It will not serve the turn as with earthly Judges, the party is dead; for this judgment-seat is set forth for the *quick* and the *dead*. The Lord Jesus now for the manifestation of his Power, Truth, and Justice, must bring every one to Judgment.

Use 2.

Seeing St. *John* saw the dead, both great and small stand before God, that is, all sorts of men and women, high and low, rich and poor, bond & free, all must appear

pear and hold up their hands at the bar of this great Judg, surely this ought to move all sorts of men, to make a conscience of their lives, to repent of all their evil ways, to turn to God by true repentance: For you see here no excuse will serve the turn, no avoiding of this appearance, all must appear, the very Devils themselves, and all the damned spirits must come to judgment, *Tophet is prepared for the King*, saith *Esa*: the Judg, the Gentleman, the Rich man, if they be wicked, their riches shall not excuse them; but rather be a witness against them; nor the poorest shall not be forgotten. *Esa. 30.*

Surely then, if we have any care at all what shall become of our poor souls at this day, we ought to perswade all, both the Poor and Rich, Minister and People, to repent, and turn to God, and lead new lives, that then we may rejoyce with joy unspeakable, and be glorious at the last appearance: This did make *St. Paul* to labour to keep a good Conscience before God & all men, & why? because there must come a day, when all must arise to judgment, and give a strict account of all their evil thoughts, words, & works, and the same reason should stir us up likewise to keep a clear conscience. And what is the cause that men live in sin, and

2 Cor. 15.

I Cor. 5.
11.

Act. 17.2.

and defile themselves with many thousand abominations? Surely, because they think not of this day, that they must all come to a reckoning. Oh it would stay and bridle their carnal hearts from many foul and filthy sins, *which now they commit with greediness.*

This will be a happy day to all the children of God, to hear the Judg say unto them, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world.* O happy day! O blessed voice! But to the ungodly sinner, that lives in sin, as the drunkard, blasphemer, &c. this will be a terrible and fearful day to hear the shril voice of the Judg, *Goye cursed into everlasting fire prepared for the Devil and his Angels.* O doleful voice! O heavy news! O fearful sentence! O woe and ten thousand woes to all ungodly sinners: Woe then unto the Idolater; Woe then unto the Adulterer, &c. Woe to ungodly wretched sinners: for there is no escaping of this sentence. All must appear; all must stand before God, all must come to their answer. None shall be so great, to escape, or so small to be forgotten. And then woe to them that shall arise to this fearful and heavy sentence, and sad news of condemnation: Oh, it had been better for such men

if

if they had never been born, or had been brought forth as loathsome Toads and Serpents; for then begins their eternal misery and condemnation.

Oh then, again and again, let us be- think our selves that we must come to Judgment, we must be called to a reck- oning; we cannot escape the heavy sentence of Judgment by any means whatsoever.

Again, where St. John saith, *He saw use 2.*
the dead; As this may be a terror to all wicked and ungodly men and women; so here is matter of endless comfort un- to all poor members of Christ Jesus: In this life, who is more full of grief in body and mind than God's Children? Long and tedious sicknesses, many an- noyances; some be full of sores from top to toe, as Job was, which confessed, and said to Corruption, *Thou art my mother*, and to the Worm, *Thou art my Sister and my brother*. And though Job had all these sores outward, yet St. Ambrose saith, *He had within him a soul full of sweet Oynments, which was full of sweet savour in the nostrils of God*. Some maimed and diseased in body, as Lazarus was, as the poor Cripple which lay at the pool of *Bethesda*; Well, when our bodies shall now arise, they shall not be weak or lame; or maimed, but a very perfect body,

John 5.
7, 8.

body found, and a glorious body: All pain shall have an end, all woe shall cease: and such shall their resurrection be, as is spoken of in *Mat. 27. 52.* *And the graves were opened, and many of the Saints bodies which slept arose, and came out of the grave, after his resurrection, and went into the holy City of Jerusalem.* But as for the ungodly, it is not so with them, but they shall arise, that both body and soul may go into Hell together, which is a place of reprobates.

Oh that we had hearts to think of this, both young and old, rich and needy: Minister and People, that we must stand belly-naked before God; that we must give an account of all our sins to his Majesty! it would bridle us, and keep us from any presumptuous sins, which we now daily commit, and as wilfully as the horse that rusheth into the Battel.



The Great ASSIZE.

The Second Sermon.

Rev. 20. v. 12, &c.

12. *And I saw the dead, both small and great, stand before God, and the Books were*

were opened: and another Book was opened, which is the Book of Life, and the dead were judged of those thing which were written in the Book, according to their deeds.

WE have already the person of th: Judg described unto us, with what unspeakable Majesty and Glory he shall come, to the great comfort of the godly; and also with what terror he will come, to the amazement of the wicked. Secondly, we have heard who shall be cited to appear, *Both great and small*, all must appear.

We shall at the day of our Resurrection appear in full beauty and strength, the old shall not be above thirty, nor the Infant under the same years: I say, we shall then appear before God in a perfect Age as *Adam* was created at, which was a perfect man, which was about thirty years old, or at the age of our Saviour when he dyed upon the Cross, which was about thirty three years, as our ancients affirm. And for the place where it shall be, it is imagined by divers good Divines, and likewise by *Thomas Aquinas*, and all the Schoolmen, except *Peter Lombard* and *Alexander Hales*, that

that it shall be over the valley *Jehosaphat* by *Mount Olivet*, which is near unto *Jerusalem*, eastward from the Temple, and as our Cosmographers describe it, to be in the midst of the superficies of the earth; and it is very likely for four reasons.

First, To confirm this, the Scripture doth intimate so much in plain words, I will gather together all Nations into the Valley of *Jehosaphat*, and plead with them there, *Joel 3. 1, 2*. Cause thy mighty one to come down, O Lord, let the heathen be awaked, and come up to the valley of *Jehosaphat*, for there will I sit and judg all the heathen round about, *2 Chron: 20. 29*.

Secondly, Because that as our Saviour was thereabouts Crucified, and put to open shame; so over this place his glorious Throne shall be erected in the Air, when he shall appear in Judgment, to manifest his power and glory; for it is meet that Christ should in that place Judg the World with righteous Judgment, where he himself was unjustly Judged and Condemned: Likewise, that neer unto this valley was *Mount Moria*, where *Abraham* would have Sacrificed his Son *Isaac*, as you may read *Gen. 22*. Also that *Jacob* saw two Angels ascending and descending on

Jekosaphat on a ladder, *Gen.* 22. Also the Angel put up his sword, and fire from heaven burnt the sacrifice in *Araunab's* floor, *2 Sam.* 24. Also near this place *Solomon* built the Temple, *2 Chron.* 3.1. Likewise this was neer the place where he preached the Gospel, suffered his passion, and after entred into glory.

Thirdly, Because seeing the Angels shall be sent to gather together all the Elect from the four winds, from one end of heaven to the other, it is most probable that the place whither they shall be gathered, is to be neer to *Hierusalem*, in the valley of *Jekosaphat*; and this valley was so called at first, from the great victory which the Lord gave *Jekosaphat* and his people over the *Amorites*, *Moabites*, and those of Mount *Sier*; which victory is a type of the final victory which the supream Judg shall give his Elect over all their enemies in that place at the last day.

Fourthly and lastly, Because the Angels told the Disciples, that as they saw Christ ascend from Mount *Oliver*, which is over the valley of *Jekosaphat*, so he shall in like manner come down from Heaven; and this is the opinion, as I have said before, of the afore-mentioned School-men and Authors.

Now follows in the third place, the most

3.
Circumstances,
how men
shall be
judged.

most especial and principal matter of all; namely, after what manner all men shall be judged, in these words, *And the Book shall be opened, &c.* We know that earthly Judges are brought to the Assizes with great attendance: They being placed, the Prisoners are brought forth, they are called over one by one, and their Indictments are read, and witnesses produced, and so according to their offences they receive Judgment: Even so at the great day of the Lord, Christ Jesus shall come with ten thousand of Angels, and before him shall stand all men and women, both great and small, and then shall the Books be brought forth. Indeed we see, when an earthly Judge sits on the Bench, it holds a long time to try Causes: such witnesses and such evidences must be produced: but it shall not be so at the last day: for when all men shall stand at the Bar of Christs Judgment, they shall be judged according to the written Record, even according to the Books; for they shall then be opened.

Books
what is
meant by
them.
Every
mans
conscience.

Now, if you would know what these Books be, it is easie to know, for they be even the particular Conscience of every man and woman: Thy Conscience is the book that shall be opened, and that shall be as good as ten thousand witnesses,

either

either to excuse or accuse thee Before God: for there shall need no more witness, no other evidence against us at the last day, but our own Conscience. For as God hath his Book of infinite knowledg, whereby he knoweth the sins and offences of all men, as certainly as if they were written in a Book: So likewise he hath given unto every man and woman a book, their own Conscience, wherein are fully written all our thoughts, words, and deeds, so as none shall escape: David saith, *Thou, O Lord, knowest the thoughts of my heart long before I utter them.* And then shall be opened, first, the Book of the Law, and then the Book of Conscience; by which all our actions must be try'd and examin'd; for God keeps a Book of all our particular thoughts, though they were never so swift; and it is called Gods Book of Remembrance: Then the Book of our own Conscience shall be opened, which is now so closed up in our breasts, that no eye on Earth, but our own knows and perceives. These Books being opened, we shall find then our sins to agree in every tittle. Then there is a Book of Judgment, which this sentence shall be pronounced by: then, last of all, there is a Book of life, in which all our names are written

A marvellous thing

ten, and that was the book which *Moses's* zeal did desire that his name might be blotted out, rather than his Masters name should be blasphemed. God's Book is unalterable, and cannot be changed or defaced by time. Mark, I pray you, before the Sentence is denounced, the books shall be opened: First, the Book of the Law; and then, Secondly, the Book of our Consciences; the one shewing a man what he should do, the other what he hath done. Against the Book of the Law, none shall be able to except: *For the Commandments of the Lord are pure and righteous altogether*: And as for the book of Conscience, who can deny it, or except against it, seeing the Lord will then Judg a man, not by another man's Conscience, but by his own, the which he hath always had in his own keeping, even in his bosom?

Psal. 19.

Doct. 1.

All our thoughts words, and works, must come to Judg-ment.

Now seeing here what is meant by these Books, namely, every man's particular Conscience: Let us come to search what be the things written in this Book, and first, what use we are to make unto our selves from this, *Every man's book shall be opened, &c.* First, in these books are written every thought of our hearts; none so secret, or so close, but it is here recorded. Secondly,

condly, every ungodly speech, every idle word of our mouth. Thirdly, every act that men do, though never so closely done. *Thou hast sealed up all our sins in a bag*, saith *Job*, to shew the exact kind of keeping them against that day of account. Surely, if there be any thing in a man to be marvelled at, I must needs confess, that this is a wonderful work of God, that he hath given to every man and woman a Conscience, which is like unto a Book, in which are recorded all our thoughts, words, and works. A wicked man, and an unchaste woman, how many thousand vile and filthy thoughts have they in their minds night and day; their hearts burn in lust and uncleanness; now they pass away from them, they regard them not, they make little or no account of them: but know, they are all written in this book of thy Conscience, thy Conscience marketh them, thy Conscience writes them down, and if thou repent not of them, and leave them, O wo unto thy soul, *When these Books come to be opened, and read over*: For then thy Conscience will accuse thee, and lay unto thy charge every one of them in order. *Thou hast set my misdeeds before me, and my secret sins in the sight of thy countenance*, saith *David*.

D

Again,

I.
In the
Books of
our Con-
science is
written,
1. our
thoughts
2. Words
3. Our
works.

Again, in the heart of Man what anger, what envy, what malice lurks therein, and they pass it over, and think it no matter? well, know (beloved) that unless you repent of the very thoughts of your hearts, even these things will be found written in the books at the day of Judgment, and what a lamentable thing will that be!

Secondly, As our Conscience is privy unto all our thoughts, and will accuse us of them at the day of Judgment: So all our speeches are noted within. What a number of prophane speeches pass out of the mouth of wicked and ungodly men and women? what horrible and blasphemous oaths? what cursed speaking, lying, and slandering? Now a wicked person that thus abuseth his tongue so many several times in one day, he cannot for his life remember them. Well, know that every sinful word thou speakest, *is written in this Book*, there it is recorded; and when this Book of thy Conscience shall be opened, it will discover all thy sins, not only thy filthy thoughts, but every wicked word.

Our Saviour tells us, *That we must give an account of every idle word at the day of judgment*: and though men labour to forget them, and slight them by pastimes and

and company, yet they are written in their consciences, and one day shall come to Judgment. Know this, I intreat you, that we must all have a Resurrection, and then give an account of all our actions, whether they have been good or bad; the number is here set down in the word *all*, as in the 25 of *Matthew*, *All must appear*, all must arise and give an account to this Judge. Nor must we imagine, that we shall be called particularly, or one by one, like a Jury impannelled; or like a Company, or Corporation, as first one, and then another. No, it is said, *All must arise together*, and give a reckoning how we have bestowed our Talents. If it be so, how then should this awaken us all, and cause us to look unto our lives, and to learn to know of what we are made, and to make a covenant with our eyes, as *Job* did; and to confess with him, though we be now rich and strong, as *Job* was, that Corruption is our Father; and to the Worm, thou art my Mother, and my Sister; and to set a watch before our mouths, as *David* did; and to lay aside our vain oaths, and idle mirth, which (as *Solomon* saith) cannot want iniquity; seeing all of them must come to Judgment

Thirdly, If we come unto the lives of men

men and women, why (alas) they be nothing almost but a continual practice of sin; and the sins of mens lives be innumerable, even as the sand on the Sea-shore. Now, though men's lives abound with so many thousand sins, yet we see Man perceives not, nor knows one quarter of his sins: It may be he knoweth some, but forgets the greatest part of them: But yet they be all written in the *Book of thy Conscience*; and they shall all come to judgment, when these books shall be made manifest, though never so secret; for thy conscience doth mark them all, and pen them down against the day of account.

1 Cor. 5.

10.

Mat. 12.

21.

Ecceſ. 12.

2.

Reason.

There is no sin so secret, that God will not bring to light: yea all our sins shall be discovered and laid naked before him; Whatsoever hath been done in secret, shall be published on the housetop and shall come to light.

And there is reason for it: First, because it shall make the sinner the more ashamed and tormented for his sin: for the more a man comes to see the number and greatness of his sins, the more it will vex his soul, and torment his heart: as a man that is in debt, the more he thinks of his debt, the more it troubles him: so it is with a sinner; his sins are debts set upon God's score, and registred in his book

Se-

Secondly, That the wicked may not plead Not guilty, God will take away all colour of excuse: *They shall have no cloak for their sin*; and if it were not so, they would be ready to say, *Lord, when saw we thee an hungry, &c?* The Lord doth as every righteous Judg doth, or ought to do, convict them before he condemns them.

Joh. 15.

Mat. 25

45.

Now, seeing what is meant by this *Book, our Conscience*; and likewise what be written in them, even all our Thoughts, Words, and Works, let us come to see what use we are to make of this Doctrine.

Hence, first of all, we may observe the endless love and mercy of our God towards us, fore-telling every one of us, now of the opening of these Books, that our Consciences shall be laid open, these books unclasped, and that all our Thoughts, Words, and Works, must come to Judgment: Surely it is to this end and purpose, that we might prevent the danger that is to come, and labour to keep a good Conscience, washed and purged in the blood of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God.

Use 1.

Secondly, We see here, that it is not enough for a man or woman to abstain

Use 2.

from evil words and works, but evil thoughts likewise ; the very lust of the heart. *Paul* complains of this, and *Peter* bids *Simon Magus* to repent and pray, if perhaps the thoughts of his heart might be pardoned. How ought then every Christian, man and woman, to be wary of their words ; yea, of their thoughts, seeing we must give an account for all ; and our own Conscience which is within us, to bear witness against us ? and this we ought to take notice of, If the book of our Conscience be foul, that we do not sink under the weight of despair ; and if we be clear, Not to presume of our selves, as *Peter* did ; but rather with *David*, desire the Lord, *Not to enter into judgment with thy servant, for in thy sight no man living shall be justified.* But say, O Lord, I will not dispute the cause with thee ; for, if I propound my Righteousness, thou wilt condemn mine Iniquity : we may justify our selves before our selves, but not before God ; and not by pleasing our selves, but displeasing of God ; for our books shall be opened, saith the Text, and that is the Touch-stone to try whether we have done good or ill. *St. Augustine* confessed, O, saith he, I want mercy, and, as a fugitive, I return and seek for peace, and confess I am not worthy

thy to be called thy Creature, my Conscience tells me so, which is the witness that I daily and hourly bear about me. And why should we carry this book within us? some will say. I answer, Because God will be just in all his ways, and righteous in all his dealings; and because our own sins which we have committed, we are apt to smother; and because we think we have committed them secretly, and that no man hath seen us, we will deny and forget them; therefore hath God placed this Book in our breast, which is our Conscience, which will either excuse or accuse us at that day. I doubt not but the children of God are careful over their very thoughts and words: For a wicked carnal man may abstain from some grievous sin, but it is a note of a true child of God, to repent of his evil thoughts, and to be careful over them continually.

Thirdly, Seeing every man's conscience is his book, and every mans sin is penned down therein: We may see the woful misery of all those that have defiled Consciences, wicked and unclean hearts. For look how their Consciences do accuse them, even so will God condemn them. And having not repented of their sins, they carry a tormenter with them; namely, a guilty and

Use 3.

This shews the misery of such as have polluted consciences.

an accusing Conscience, which is their judge to condemn them, and their hell to torment them.

Use 4.

Fourthly, Here is condemned that wilfulness of many in our days, who never think of this, but if they can hide and conceal their sins from the World, they think they have done very wisely. But alas, alas, deceive not thy self, nor thine own soul: God taketh a view of all thy actions; he noteth thy dark shop, thy false weights, and mixed wares. He is light it self, and shall not he see Justice it self, and shall he wink at unrighteous dealings? He knoweth the heart; and can the deceitful tongue of mortal Man deceive him?

If then this be so, what manner of men ought we to be in holiness of life, and blameless conversation? How should we set a watch over our tongues, and be sure to have an eye to our feet, to abandon all our evil thoughts? but alas! we think not of this day, it doth not enter into our hearts; for if it did, would men lye, steal, commit adultery? It were impossible. Call to mind then betimes this day of reckoning and accompt, that if thou goest on now in an evil course and way of sin, that one day thou must come to an accompt, when all thy sins shall be discovered, and laid

laid open to all, to Angels and to Men. We pity that man's case, whose cause being bad, is like to be heard before a Judge that will do Justice, and so can look for nought, but to be undone for ever: and yet never consider what reckoning we have our selves to make at this day of the great Affize of all the World. Use 5.

Fifthly, Seeing the Books must be opened, and every man's conscience must come to scanning, because sentence shall pass, and Judgment shall be awarded according to the things written therein: How should this cause us all, both Minister and People, to labour to get a good conscience? if thy conscience be good, thou shalt no doubt be blessed; if thy conscience be filthy and polluted, thou art accursed: and therefore it should be our chiefest care, our chiefest study, and our chiefest desire all our lifetime, to keep a good conscience. Now, if you ask, How is it possible to get a good conscience? I answer, for the getting, and keeping of faith and a good conscience, we must know it is done by the use of the Word of God. *Sanctifie them by thy Truth; thy Word is the Truth.* And therefore we must intreat the Lord to exhibit unto our minds the certain testimony of his saving grace, which he

The way to get a good conscience.

John 17. 15.

hath begun to work in us, which will make our Consciences tender, and good Consciences, when these Books shall be opened, and so pour out his holy spirit into every one of us, that it working in our hearts, we may do that which is pleasing in thine eyes, to walk in thy Commandments, and to keep thy Judgments, and that by the Ministry of thy holy Word and Sacraments (indued with a justifying faith) to believe in the Name of thy Son, and so being made partakers of Christ's Righteousness, we may have the books of our Consciences found perfect, and all our mis-deeds cancelled, and that then no longer we may have the spirit of bondage and of fear, but the spirit of thy gracious adoption, which maketh us cry, *Abba Father*, which we cannot do without this, in having a good conscience before God and all men. All graces of God's Spirit are wrought by his word. But that we may get a good conscience, we must

1. First, Repent of all our sins; we must know by the Law of God what is sin, and what is not.

2. Secondly, We must know the heavy curse of God even for sin, that the reward of sin is death eternal, both of body and soul. For men do by nature sooth themselves in their sins: and though

though we hear of God's Judgments against sin, yet whose heart is touched and troubled? Thus we run on still in sin, and fear nothing; they mean well, they say, but live ill, and think all is well.

Thirdly, Till we see what sin is, and then see the curse of God due to sin, we shall never seriously try our Consciences, and see how our sins have wounded them, that so we may repent us of sin.

Fourthly, We must be grieved for our sins, we must acknowledge and confess them, begging for the pardon of them; *and to hunger and thirst after Christ Jesus.* For there is nothing that can purifie the conscience and quiet the heart, but only the blood of Jesus Christ applied to our souls by faith, with perswasion of the forgiveness of them.

Mark here then (beloved) when a man is thus truly humbled for his sins, and beggeth the pardon of them with sighs and groans, then will the Lord send down into his soul his blessed spirit, *to assure us of God's mercy, of the pardon of our sins, that our wounds in conscience are healed: and this is done by the means of a lively Faith, which purifies the Conscience.*

Hereby we may perceive that most men and women are in a woful case; for

3.

4.

Acts 13.9.

for (alas) the greatest part are ignorant of the Law of God, and know not what is sin, and what is not sin, and therefore cannot possibly have a clear conscience: *For whatsoever is not of faith, is sin.*

Heb. 11. 6.

Again, though men see their sins, and oftentimes their consciences check them for sins, yet how few do bewail their sins? For I am perswaded, that there is not so wicked a sinner living, but sometimes his Conscience checks him: indeed men see not the danger, and feel not the wounds of the conscience, because now their Books be clasped, they be shut up, their seared consciences be now asleep; but the day will come that their Books must be opened, and their secrets declared, and then their consciences will accuse, condemn, and torment them so, that they will wish they had never been born.

Again, when a man or woman hath gotten a good Conscience, so as being truly humbled for their sins, and begging pardon, they find some assurance of God's love in Christ, and that now their consciences do not accuse them; even then must men take no less pains to keep and preserve a good conscience; to do nothing to wound their Conscience. *O Lord, saith David, a wounded Conscience*

who can bear? A man's Conscience is a very tender thing, it is like the apple of thine eye, if it be prickt but with a pin, it will not only blemish the eye, but endanger the sight: so the Conscience is a tender thing, if ye prick it by sin, it will blemish thy Conscience, wound it, and even make havock of thy soul. And therefore saith *Solomon*, *Counter-guard thy heart, and watch over thy soul*, Prov. 4. 4. That thou do nothing that may wound thy Conscience.

Now that we may keep these Books of account (our Consciences) pure and good, we must do two things: First, avoid all things that may any way hurt a good Conscience. Secondly, use all good means and helps to cherish a good Conscience. In truth, all sin hinders a good Conscience. Sin is that which doth wound the soul, and maketh shipwrack of a good Conscience; that is the very overthrow of men's souls. And therefore if you would keep a clear Conscience, take heed of sin, which wounds a good Conscience, and makes it unable to stand before God at the last day.

Means to preserve a good conscience.

But there be two special lets and impediments of a good Conscience: First, ignorance of the Law, and the Word of God: for when a man knows not

What be the lets of a good Conscience.
1. Ignorance.

Simile.

what is sin, and what not, how can he take heed lest he wound his own soul? And therefore we see, let a man come into his house at mid-night, he can find nothing amiss and out of order; but let a man come in at noon, then he can espy the least disorder: Even so, poor ignorant souls, not knowing the Law of God, cannot see any wounds in their consciences, nor nothing amiss in them; but let them once come to the Word of God, and look in this Glass, then they shall find themselves much out of order, to have wounded souls, and defil'd consciences.

2.
Worldly
lust.

Then the other impediment of a good conscience, is worldly lust; namely the love and exceeding desire of riches, honours, pleasures, &c. and he that suffers these desires to rule too much in his heart, cannot possibly keep a good conscience.

And here I would advertise every Christian, First, to do all things that may serve and cherish true saving faith, whereby our souls may be assured of the love of God in Christ Jesus, for the pardon of our sins. For Faith is the root and foundation of a good Conscience: and without Faith there can be no good Conscience. Now to preserve Faith, we must often hear and read in the Word of
God,

God, repent of our sins, acknowledg and confess them, and be humbled for them, and walk in the path of faith and repentance, and in so doing we shall find more and more the comforts of a good conscience. And therefore we must take heed, that we do nothing to break off the feeling of God's love, for to wound our poor Consciences. Rom. 6.

Secondly, We must endeavour in all things to obey God's will, and to bear a constant purpose not to sin in any thing: for a purpose to live in sin, and a good conscience, cannot stand together; so that where a purpose is to live in sin, there is neither faith nor a good conscience.

Thirdly, We must walk with God by example, as *Enoch* and *Elias* did; so to order our lives, as if we were always in the presence of God; and likewise to remember, that his eye is the all-seeing eye; though we think none doth behold us, yet God sees us, and will punish us; but remember this, and this will make us to keep a good Conscience; and the want of this maketh men bold to sin, because they consider not, that God sees them, and that they have a Conscience within them.

And

What is
meant by
the Book
of Life.

Exod. 32
31, 32:

Pfal. 69.
18.

Rev. 21.
7.

Rev 3. 5
Psal. 4. 3

And another Book was opened, which
is the Book of Life.

THus when Christ Jesus hath examined the books of men's Consciences, to view what is therein written, that Judgment may be awarded accordingly; now he sheweth that he will open a second book, and that is even the Book of Life. And of this Book of Life we shall see often mention made in the Word of God, both in the Old and New Testament; as that of Moses, *Ob this people have grievously sinned: therefore now if thou pardon their sins, thy mercy will appear; but if thou wilt not, I beseech thee raze me out of the book which thou hast written.* Again, *Let them be put out of the book of Life, neither let them be written with the righteous.* Again, *He that overcometh shall be clothed in white array, and I will not put out his name out of the book of Life.* And the Holy Ghost speaking of the Heavenly Jerusalem, saith, *There shall enter into it no unclean thing, neither whatsoever worketh abomination or lies: But they which are written in the Lamb's Book of Life.*

Now if you would know what is here meant by the Book of Life, it is the book in the which all the names of God's elect, which in his eternal purpose

pose he hath chosen, be written as it were with Letters of Gold: It is nothing else but the Almightyes eternal counsell, purpose, and decree, wherein he hath elected and chosen a certain company of Mankind, to bestow eternal life upon them: for we must not think that God hath any need of a book, but only for our understanding he speaketh thus. Even as a Captain records the names of his Souldiers, to call them one by one; and as in Cities the names of the chief men be Recorded; So God hath, as it were, enrollen the names of all his Saints, and engraven them in the Book of Life, with Letters of Gold forever; so as not one of them shall perish. Thus seeing what is meant by the Book of Life, let us see what we may learn hence.

Hence then we learn, That God hath a Book of Life, wherein the names of all the elect are written (the places make it manifest), who is able to call over all his servants and people by their names, even as Records are kept in a City, or Corporation, wherein the names of all that are free in the same are written: so perfectly are all the elect known to God, who can call them all over by name. Let us hear the reasons for the further confirmation of the same point.

First,

Dost. 1:
God hath a book of Life, wherein the names of all the elect are written.

Reas. 1.

First, He is the true shepherd of his sheep: now every good shepherd knoweth his sheep, *I am the good shepherd, I know my sheep, and I am known of mine.*

Joh. 10.

2.

Secondly, The knowledg of God indeed is so exact and perfect, *That nothing can be so secret that is hid from him. He searcheth the heart, he trieth the reins, and understandeth the hearts long before.*

Rev. 2. 18.

His eyes are like a flaming fire, and his feet like fine brass, as St John saith, to shew that nothing can be hid from his sight.

What be the Uses.

Use 1.

First, Hence we must behold the blessed and happy estate of all the *Elect and chosen children of God*: for all these which be *written in the Book of Life*, be blessed and happy for ever. *If thy name be written in the Book of Life, thou shalt never perish.* Christ will not blot out thy Name out of the Book of Life, but acknowledg thy name to be in this book at the latter day, to thy endless joy and eternal comfort, *Whom God loves once, he loves to the end.* But woful and wretched are those that are not written in this Book: for all those shall be shut out of Heaven, whose names are not in the Book of Life.

Rom. 11.

Rev. 21.

27.

But here we must take heed of the carnal reasoning of wicked men and women.

women. Many there be, who reason thus; If I be the child of God, and written in the book of Life, let me live as I list, nevertheless I am sure to be saved. Others say, If I be a reprobate, and not written in the Book of Life, I am sure then I shall not be saved, although I live never so well: Take heed, I say, with St Paul, that ill words do not corrupt good manners; we know that God made us without our help, yet he will not save us without our help, or whether we will or no: Poor souls, they know not what they say! they speak flat contrary: for if God hath elected any man or woman to eternal Life, he hath ordained that they should walk in the way leading thereunto, and by their good which others behold, may glorifie their Father which is in heaven: And it is impossible that they should run on in sin, and live and dye therein. And therefore, if men thus reason, they do even cast away their own souls, and with *Cain* and *Judas* become their own Judges and Executioners: But let all men know, that as God hath ordained some men to eternal Life, and written their Names in Heaven, so he hath appointed them the means to walk in, to bring them thereunto.

Rom. 8. 3.

Secondly, We are taught here that the
Lord

Use 2.

This
shews
what
care the
godly
ought to
have to
know
that their
names be
written
therein.

Note.

Lord hath a book of life, wherein all the names of the elect be written; we see hence, what must be our chiefest joy and best comfort, even this, to know assuredly, that our names are written in the Book of Life. This Christ himself will teach us in that speech of his unto his Disciples, which rejoiced so, because the Devils were subdued under them, and cast out by them; Nay, rather, (saith our Saviour) *Rejoyce that your names are written in the Book of Life.* But alas, what do we rejoyce in? to be the Son of a rich Man, a Gentleman or Nobleman? to have gold and silver, lands and livings? This makes men to bear themselves aloft, and presume so much of their own strength and power, that they forget God, and a good conscience, which must stand them in great stead at the end of their life. But who is he that rejoyceth in this, that he is the Son of God, and that his name is written in the Book of Life?

Well, having thus observed from the Word of God, what is understood by the Book of Life, namely, the eternal decree of God's election: here-hence cometh two weighty points to be considered of us: First, Whether it be possible for the child of God to know whether his name be written in the Book of Life,

Life, or no. Secondly, if it be possible, then by what means we may attain to this knowledge, to be assured that our Names be in Heaven, that we are in the number of those that shall be saved. And these are two most necessary and fruitful points for to be known of all good Christians.

Now concerning the first, Whether it be possible for the Child of God to know whether his name be written in the book of life or not? The Church of Rome holds, that no man can certainly know whether he be the true Child of God, or no: Nay, they condemn this as a foul fault, and bold presumption, for any man to be certainly perswaded of this, that he is the child of God, elected in Christ Jesus, and that his name is written in the Book of life. They say we are to hope well, &c. But (alas) shall we venture the salvation of our Souls upon an uncertain hope! No, we must go further, and labour to be assured, and certainly perswaded of this hope, that our names are written in the book of Life.

And, That a true Christian, man or wo-man, may assuredly be perswaded, and certainly know hat he is the child of God, it is out of question, if he will believe the holy Ghost; else why should
St.

I.
Whether it be possible for the child of God to know whether his name be written in this Book of Life?

1 Pet. 2. St. Peter wills us, to give all diligence to
 10. make our election sure? And why did our
 John 19. Saviour bid hi Disciples *rejoyce* that their
 Rom. 8. names were written in the Book of Life, if
 16. they could not know it? Again, every
 Luke 10. Article of our Christian Faith doth con-
 firm the truth of this Doctrine; where
 we are taught to believe the Catholick
 Church, and that we are of the number
 of God's People: we believe the pardon
 of our sins, and that we shall have life
 everlasting.

Job 19.
 Rom. 8.
 48.

Now then we see how little we are
 beholden unto the Church of *ROME*,
 who holds that we may not be certainly
 perswaded of our Salvation, but must
 only hope well. Did not *Job* know it?
 Did not *Paul* before know it? then let
 no man doubt of this, that the Children
 of God may and do know it, that they
 shall be saved. And therefore let us be-
 lieve this Doctrine and embrace it: and
 withall let us abhor the Doctrine of the
 Church of *Rome*, which is contrary to
 the Gospel of Jesus Christ. For what
 comfort can any Christian have, till he
 know that he is the Child of God?
 How should we dare to call upon God?
 How can we be at peace with our souls?
 with what comfort can we perform o-
 bedience unto God, except we find this
 blessed perswasion, that our names are
 in

in this Book, and that we be the Elect and chosen of God.

Secondly, Now the next Question is, How any man or woman may come to this certain knowledg, whether his name be written in this Book, and how he may confidently be perswaded whether he be the Child of God, or no? And this you see is matter of no small moment; but such a thing that concerns our Souls very nearly; and therefore let us be very careful to listen unto it, that we be able to prove our selves, whether we be in the Faith or no, whether we be the Sons of God or no; and so whether we shall be saved, or not. Oh it is a matter of endless comfort to God's children, when they know this, that they be the children of God, and that eternal life belongs unto them; it will stir them up to obey God with joy and chearfulness all the days of their life.

Now there be two ways to know it: One is by ascending up to Heaven into the privy Council of God; but this is a dangerous way, and not to be attempted by any man, because, *Secret things belong to God, but things revealed to us and our Children; and his ways are past finding out.* And therefore this way no man dares assay.

Besides this, there is yet another way to

2 Cor. 13.

By what means we may come unto this Knowledg. Deut. 25.

Prov. 29.

to know this, and that is by descending and looking into our selves, and by certain marks and testimonies in our own hearts, to prove that we are in the number of God's Elect. For, as Solomon saith, *As water sheweth face to face: Even so the heart sheweth man to man: Even as a glasse sheweth what a mans face is, so will a mans heart and conscience shew what he is in the sight of God.* Then, if you would know whether your names be written in the book of life, that is, whether you be the elect of God, and heirs of eternal life, you must now enter into your own souls. *Prove yourselves*, and you shall certainly know whether you shall be saved, yea or no. For if thou find in thee the true marks and notes of God's children thou needest not fear, but that thy name is in this book, and thou shalt certainly be saved. But as for wicked and prophane men and women, that make no conscience of sinning they shall, in spight of their teeth upon this examination, utter this doleful Tune *I am a sinful wretch*, I know not what will become of my poor soul at the day of judgement. And therefore that we might in some measure try ourselves, and judge whether we be in this book, and so shall be saved, let us search out of the Holy Word of God some cer-

2 Cor 13.

certain marks of God's Children.

The first mark whereby we may know whether we be elected, or not, is the inward testimony and witness of God's Spirit: *Ye have not received the Spirit of bondage to fear again, but ye have, &c.* Whereby St. Paul tells us, that wicked and ungodly sinners which have not the Spirit of God to guide them, but live in sin, have only the Spirit of bondage, they have no true peace in their souls; but they that be the children of God, have the Spirit of adoption, which seals unto our hearts the assurance of adoption and election, and doth make it known unto us, that we are the Sons of the Almighty: *For his Spirit doth witness to our spirits that we are the sons of God.*

And that no man might deceive himself, and think he hath the testimony of the Lord's Spirit, when he hath it not, Saint Paul gives two most excellent notes, to know whether we have the testimony of the Lord's Spirit, yea, or not, it maketh us cry, *Abba Father*. Where the spirit of the Lord doth witness to any man's soul, that he is the child of the Lord, it will make him cry unto God, and even fill heaven and earth with crying and tears, with sobs and sighs, for the pardon of his sins, as

Marks of
God's
children
by the
Spirit.
Rom. 8.
15.

Rom. 8
16.

Rom. 8
15.

David did, who in the sincerity of his heart, humbly confessed his sins unto the Lord, and left it unto posterity to be said and sung in the Church for a testimony of his unfeigned repentance: and he which hath not this in him, that he cannot cry unto the Lord for the pardon of his sins, this man cannot truly assure himself that he is the child of God. And though men say, they hope to be saved, yet (alas) they seldom or never pray unto God for the pardon of their sins, but carelessly pass them over, if they be troubled for them, with good company and pastime: just like a man which hath burnt his finger, puts it into cold water, which for a time allwages it, but pulling it out again, it inflames and burns the worse.

Secoudly, If we find the testimony of God's holy Spirit, that we are the children of God, it will make us not only to be earnest with God for the pardon of our sins but it will make us cry, *Abba Father*, that is, it will make us bear the tender affection of a dutiful and obedient child, so as we shall be afraid to offend so loving a Father: not so much for fear of the punishment due for sin, as for offending so loving a God, who hath loved us from the beginning. And therefore all those which delight in sin

and are not afraid to offend God, surely they can find no assurance that they are the Children of God. And therefore, if you desire to be assured that your names be in this Book, labour to find this testimony of God's Spirit, to witness unto your souls, that you belong unto God; and labour to be earnest in prayer unto God, for that is a special work of God's Spirit.

1 Cor. 2.
20.

The second means whereby we may know, whether our names be writtten in the Book of Life, is, by the Word of God: for the Word of God tells us, *Whosoever believeth in Jesus Christ, shall be saved.* But the Child of God hearing this promise opened, and applyed by the Ministry of God's Word, is able to say, I believe, and am able to apply this promise to my self. For a man that hath faith, knoweth that he hath it; and therefore can say, Seeing I believe with all my heart, surely I know I shall be saved.

2.
By the
Word.

Thirdly, Besides the blessed testimony of God's Spirit, which cannot deceive, and the witness of the Word of Truth, we may know our Election by the fruits and effects thereof. As we say. A man is alive, so long as we see him breathe; and can judge of the tree by the fruits: Even so by the effects of Electi-

3.
By the
fruits of
Election.

Ro n. 8.
38.

on we may know whether our names be in the book of life, or not. Now the fruits of election be set down by the holy Spirit, that all men may be able to examine and try themselves, and know whether they be ordained to life, or not. *Whom God predestinated, them also he called: and whom he called, them he also justified: and whom he justified, them also he glorified.*

1. Cal-
ling.
2. u jfc.
ti n
and fi-
3. cat on.

Where we may behold the marks of our election: for all that be elected unto life eternal, and be written in this book, they be first *called*; secondly, *justified*: and thirdly, *sanctified*. So then, if you would know whether you be elected to life, look to those three effects of Election. Art thou *called*? art thou *justified*? art thou *sanctified*? then sure thou art *Elected*: but if thou hast not these three, then thou canst not assure thy self of thy salvation

Calling

So then the first fruit of our Election is our effectual Calling: when as God doth by the preaching of the Gospel call us out of the world from our old sins to be of the number of his people, to live as his children: As he did call *Samuel* three times, so *Samuel* did answer, and left his bed: and likewise as he did *Paul* when he went to persecute the children of God at *Damascus*: and so likewise

did *Matthew* from the receipt of custom: so he did call *Peter* and *John* from fishing, and made them to be fishers of men: At this call being amazed, *Paul* fell to the ground, and it was the happiest fall that ever man had; for, as one says, he fell a Jew, and did rise a Christian.

Again, when a man cometh by the preaching of the word, to see his sins, and God's anger for them, he dislikes them, is grieved for them, bewails them, and begs pardon for them, and begins to become a new man, to believe in Christ, to seek after God's Kingdom, as *Nicodemus* did: He which findeth the effectual calling in him, may assure his soul that he is predestinated to eternal life. But we must take heed that we deceive not our selves with an outward calling: for our Saviour saith, *Many are called, but few are chosen.* Ma- Mat. 12
ny do hear the word of God with the ear, but we must labour to find the Spirit of God to preach unto our souls, to apply the word of God unto our consciences, to believe in it, and to obey it; this is that which is found in every Christian, and that which assures him of eternal life and salvation. And therefore they which live in their old sins, as blind, ignorant, and prophane as ever

1. Thef. 2.

13.

2.
Justifica-
ion.Parts of
Justifica-
tion.

before, (alas) how can they think to be saved, seeing God chuseth none, or saves not any, but whom he calls effectually by the Gospel, and severs from the rest of the world?

Secondly The fruit of Election is justification: For whom he predestinated, them he called; whom he called, them he justified, &c. So then here is another token and mark to know whether we be elected; namely, our *Justification*. Now this is a special grace of God, to justify a poor sinner that must be saved: and whosoever is not justified, cannot be saved. *Justification* hath two parts, first, the pardon of sin: secondly, the imputation of Christ's Righteousness. For before a man can be justified, he must repent him of his sins, know them, hate, and abhor them, and beg the pardon of them, and then Christ Jesus will assure us of the pardon of them. And therefore if we would know whether we be justified or no, we must look whether we have truly repented; yea, and have been truly humbled for our sins, and got the pardon of them all. Secondly, that we may be truly justified, we must have a true Faith in Christ Jesus, to lay hold upon him, and to wrestle with him, as *Jacob* did with the Angel, and not let him go till he hath

hath given us a blessing, to be persuaded and assured in our souls, that Christ died for us, shed his blood for us, obeyed the Law for us, and will cover all our sins and trespasses in his Righteousness.

So then, mark the conclusion; where there is obedience and repentance, there is remission of sins; where there is remission of sins, there is justification; and where there is justification, there is salvation. And this we must acknowledge not to have by Nature, but by regeneration, which is wrought in us by Jesus Christ, being the Author and Finisher of our faith and salvation; and we must always confess, that all the benefits and means of our salvation we have received from him; and it is he that hath separated us wretched sinners from the World, by an outward Vocation, and inward illumination of his holy spirit, which hath already kindled faith in us, through the hearing of his holy Word: It is by thy grace that we believe in thee our Saviour; and let us beg at God's hands, that our Faith fail not, but that he make it perfect, that we may be justified, and glorified in the day of the Lord Jesus. And on the contrary part, where there is no repentance, nor obedience, there is no remission

Note well.

No salvation without repentance.

sion of sins: where there is no remission of sins, there is no justification: and where there is no justification, there is no salvation.

O then, what shall become of those that live in sin, as *Pharaoh* did, and as *Dives* did, and as the rich man, which said to his soul, *Soul take thine ease, for thou hast goods laid up for many years*: These men trusted more in the creature, than in the Creator: more in their Host, and Strength, and Riches, than in the living God: these are such which delight in sin, and never as yet could shed one tear for their manifold and grievous sins; they cannot find themselves to be justified; they can have no pardon of their sins, so long as they live in sin: and therefore if you would know whether you shall be saved, or not, labour first of all to repent, and to lay hold on Christ by Faith; that so he may cover your sins in his blood.

The third fruit of Election, is *Sanctification*: and this is a special mark of God's child, to be regenerate, to be sanctified. Now Sanctification standeth in two parts. First, they must dye unto sin: Secondly, they must rise to righteousness, and labour to know Christ, and the virtue of his resurrection: and Christ's resurrection must be

our

2 Thef. 2.
23

Sancti-
ation
onists
of two
parts.

our regeneration, and our regeneration must be our resurrection from sin and iniquity. And would you know then assuredly, whether your names be written in the book of life? look unto your hearts, if you find that you are sanctified, if you hate your old sins and former evil ways: if you love vertue, and delight in holy duties, then it is a certain token that ye belong unto G d.

For there is no condemnation to them that are in Christ Jesus. But if you do savour of the things that are of the flesh, and desire the garlick and flesh-pots of Ægypt, lying in old sins, as drunkenness, and the like, why then, certainly you have no assurance of salvation, that you can be saved, but you must rehearse this dreadful saying, *I know not what shall become of my poor soul, whether I shall be saved, or damned.* Nay, if thou live in sin, thou mayest justly fear that thou art a fire-brand of hell; for *He that is born of God sinneth not,* 2 Joh. 5.18. And let every one that calleth upon the name of the Lord, depart from iniquity, 2 Tim. 2. Thus to dye to sin, and to live in righteousness, is a sure token that we belong to God. Thus you see how a man may come to know whether he be elected, and ordained to life, or not: now let us see what use ariseth hence.

Rom. 8.1.

Use 1.
For comfort to
the godly.

Rom. 8.
34.

Use 2.
For Instruction.

Seeing God hath this Book of life, in which be written the names of all those that shall be saved, and none of them shall perish: hence proceeds endless comfort to all God's children: if thou find that thou art the child of God, and thy name is written in Heaven, nothing can hurt thee: though thou be poor with *Job*, sick with *Hezekiah*, in prison with *Joseph*, haled to death with thy Saviour Christ, yet nothing can hurt thee: Nay, all the gates of hell cannot prevail against thee; no Damnation can come unto thee: *For if God do justifie, who can condemn?* For at the day of Judgment, Christ Jesus will take his Book of life, and call us, saying, *Come ye blessed, &c.* So as we shall not come to a terrible Judg, but to a most loving Saviour.

Secondly, Seeing it is so excellent a thing, to have our names written in this Book, to be the elect children of God; we should labour for this above all things in the World: for without this, we can have no sound comfort, either in this life, or death. And therefore our blessed Saviour bids us in the tenth of *Luke*, Not boast our selves of Learning, of Wisdom, of Riches; whereas these are but vain things; but to rejoyce that our names be written in Heaven.

Thirdly,

Thirdly, Seeing God hath a Book of Life, and hath written down the very names of every man and woman that shall be saved, and hath withal shewed us the way that leads unto life, and unless we walk in this way, we cannot come unto it; it is our wisest course for to walk in the way that leadeth to life, in the practice of Godliness. We are fair vessels of honour, and therefore must live *soberly, justly, and godlily in this present World*. Not to serve sin and Satan any longer: but labour to dye to sin, before we dye unto nature: and bury sin, before it bury us; for the issues of sin, I will assure you, bring nothing but vexation and shame in this life, and perdition in the life to come. O let us then, as the redeemed of the Lord, walk from strength to strength, from vertue to vertue, from one degree of perfection to another, till at length we appear perfect men and women before the Lord, and there reap the happy reward, even the fruition of all goodness, and that for evermore.

This shews the necessity of Christian obedience.

Tit. 3.

THE



The great ASSIZE.

The Third Sermon.

Rev. 20. 12, 13.

12. *And the dead were judged out of those things which were written in the Books, according to their works.*
13. *And the Sea gave up her dead which were in her; and Death and Hell delivered up the dead that were in them: and they were judged every man according to his works.*

C Oncerning the book of life, we have heard already what is meant by it; namely, the counsel and decree of the Almighty Election, wherby he hath chosen certain men and women from out of the lump of mankind, upon whom he will bestow eternal life.

Secondly We have learned that a man may, nay, every Christian man and woman ought to be assured that his *Name is written in it.*

Rom. 8. 16. Thirdly, we did set down some marks out of the word of God, wherby a true Christian may be assured he is elected: namely, First,

First, The testimony of God's Spirit, which cannot lye.

Secondly, By the fruits and effects of Election, as *Vocation*, *Iustification*, *Sanctification*, love of the brethren, and obedience unto all the Commandments of God. And therefore it stands us all in hand to labour to get assurance of election, else we cannot be saved, *Luke 10. 20.* and without it we can have no true joy unto our souls. Surely mens carelesnes in this point is great: Nay, their care is to make their Lands and Leases sure, which condemns them for their want of care in this point. *1 Cor. 12.* *Joh. 3. 1.*

Now *St. John* proceedeth in the description of this last Judgment, even as it was declared unto him in a vision in an Island, in a place remote: it was necessary to have it there: for being so private and free from company, his soul might the better be fitted with contemplation to receive the power of God: for when humane help is farthest off, then God is most near to his children. And then *Saint John* sheweth after what manner we shall be judged: Even according to those things written in the Book, according unto our works. You have heard before, That he saw all, both great and small, stand before

After what manner all men shall be judged.

fore God; none shall be wanting, or absent themselves. Now it might be wondred how so great a multitude shall be judged, how every man's Book should be read, and every mans conscience should be tryed. For we see what a long time it holds our Judges here, to try a few persons: such calling for evidences, such producing of witnessses, such preferring of Inditements, &c.

But St. *John* saith, that it shall not be so here, for all must proceed according to the written Records: *And according to those things which be written in the book.* So as when Chrst Jesus the great Judg, shall once sit upon the Throne of his Glory, attended by his holy Angels, then shall the Book of every man's conscience be opened, and then they shall afresh call to mind all their former sins which they committed so freely, and willingly, running into sin without remorse or fear, even as a horse that rushes into the bat-tel.

Parts of
the Text.

In these words we are to observe three special points.

First, Who they are that must come to this Judgement; namely, the *dead*: even they which have lain many thousand years rotten in the grave; and then

then likewise let us observe, that God would have us certain of the last day of judgment, first for his glory; secondly, for our comfort; thirdly, for to retain us in fear of him; fourthly, that all might be inexcusable.

First, God would have us certain of the time: First, to exercise faith and patience: Secondly, to bridle our curiosity: Thirdly, to contain us in our duty: therefore saith the Apostle, *Be ye alwayes ready: for in such an hour as ye think not of, the Son of man cometh.*

Secondly, The means whereby they must be tryed: even by those things which be written and recorded in their books, which is their Conscience.

Thirdly, The touchstone of this tryal: namely, the word of God: And first of the persons.

It is not to be doubted, but that Saint *Iohn* meaneth, that all must come to judgment; *Both great and small must stand before God.* But why doth he say here, *And the dead shall be judged?* It is to be observed, that he names so expressly the dead, even those that have lain rotten so many thousand years, must come to judgment, they must be called to account, their old sins must be now brought to light: for these are the wicked thoughts of many carnal men, that,

I.

Who
are to be
judged.

Gen. 4.
Mat. 26.

that when a man is dead, he is well; then all his sins dye with him, he is forgotten, and his sins are not spoken of: But St. *John* saith here, that even the dead must come to Judgement, even their old sins must come to light, and they must answer for them: It is nigh 6000 years since *Cain* slew his brother, yet this sin of his is not forgotten; though *Cain* be dead long since, yet his sins are not dead: No no, *Cain* shall one day come to account for his sin. *Judas* which did for lucre-sake sell and betray his Master many hundred years ago, is dead and gone, but at this day he shall be called to account.

Mat. 19.
20.

So in these our days many men think when they dye, their sins shall never be brought to light. The Usurer getteth his goods by wicked and ungodly means, he groweth in wealth: when he dyeth he thinks he shall never hear of his sin again: So the Druikard, Swearer, Prophaner of the Lord's Sabbath, &c. they are perswaded that death will end all their misery, and that they shall never come to Judgment; But they are deceived; and to prove the same, Christ said to his Disciples, Be of good cheer, though the world hate and revile you for my sake: yet he told them, for these sufferings here on earth, that the

they should sit upon twelve Thrones, and
judg the twelve Tribes of Israel. A sha-
dow whereof we have in these our
earthly Judgments, whereas you see
the Justices and men of account sit with
the Judg: not that they have to do
with pronouncing sentence, or with the
judgment; but that amongst the rest it
is a token to them of honour and digni-
ty in the sight of the people: according
to which meaning we read, *Luke 13. 28.*
That there shall be weeping and gnashing
of teeth, when the ungodly which
had no conscience in them while they
lived, nor once thought of his giving
account, shall see Abraham, Isaac, and Ja-
cob, meaning thereby all the godly, &
faithful & all the prophets, in the King-
dom of Heaven, and themselves thrust
out of doors, and heaven-gates shut
against them; being in that case Dives
was, who being in Hell, beheld Laza-
rus in Abraham's bosom, himself crying
out for one drop of water to cool that
unquenchable heat which he suffered,
and could not obtain it. Then shall
these wicked worldlings which set their
hearts only on their riches, pleasures,
and preferments, when they shall be-
hold the righteous stand in great bold-
ness and cheerfulness, be grievously
terrified with horrible fear, and won-
derful

Wisd.

derful amazement, and then shall their consciences accuse them, and their minds change within them, and sigh with inward grief, and say within themselves, *These are they whom sometime we had in derision*, these are they whom we wronged in their estates, these are they whom we so much oppressed and scorned: as indeed who are more derided in the world, than they that be well disposed, and to their power live after his Commandements, and in the fear of God? *These are they whom we had in derision*, and in a parable of reproach, and said to our selves, *We fools thought their lives madness, and their ends without honour*: But now how is it that they are counted among the Children of God, and that their portion is among the Saints, and that they are so highly in God's favour? therefore we have erred from the way of Truth, and the light of Righteousness hath not shined unto us, and the Sun of understanding rose not upon us: we have wearied our selves in the way of wickedness and destruction: and we have gone through dangerous wayes, but we have not known the way of the Lord, nor lived in his fear, nor have we diligently walked with upright Consciences before God and men. Ah (poor souls) it were well with them indeed, if death

might

might have ended their woful misery: But alas, alas, Death is even as a wide Gate, to let them have some passage to endless wo and misery: For when they be dead and buried, their sins do not dye with thew, their misery is not then ended: O no, then begins their misery and torment. Oh it were good they might have no more being after Death; it had been good for such men if they had never been born, or being born, that they had been rather Toads or Serpents, for in Death these have an end: but it is not so with the wicked and ungodly sinner: for when he is dead and buried, even then begins his greatest wo and misery: for the sinner that is dead many thousand years, must for all this, come to Judgment. And therefore thou that livest in Sin, in Adultery, or any other Sin whatsoever, remember, that though thou dye, yet thy sins do not dye with thee. No, no, both thou and thy sins must one day come to judgment. *Solemon* saith, *Remember O young man, that for all this thou must come to judgment: thy old sins, and those which thou hast committed in secret, they must now come to light.*

Seeing that the dead must come to judgement that have lain many hundred

Use 1.

Teacheth
men to
dread sin
the
worker
of all
their wo.

Obferve.

dred years in the grave, and then their old sins, and secret sins, must come to light. Oh let us then watch over our lives, and have this still in our minds; well, though I dye, and rot in the grave, yet my sins shall not dye, my evil ways cannot be forgotten, they must come to light: so that we may never dare to sin, thinking, as many do, that when they be once dead, they shall never come to account for their sins. But St. *John* saith here, *That the dead were Judged*; even those whom we forget, and whose sins we would think should never be called to account, even they must come to a reckoning: *For God will bring every work unto Judgement, with every secret thing, whether it be good or evil*, Eccles. 14. 12. which will be a terror to the wicked: But the Saints of God are not afraid of the Tribunal, or Judgement-seat; but in the quiet of a good conscience they comfort themselves in Jesus Christ. God punisheth all our sins in strictness of right, but hath mercy in deriving the punishment from us in Jesus Christ.

In the next place St. *John* tells us how men shall be tryed, and according to what evidence sentence shall be awarded; namely, according to those things written in their Books. Here is the evidence,

dence ; here is no witness to be produced ; for a man's Conscience shall be even as a thousand Witnesses. Now what is here meant by the books, you have heard already ; namely, the particular conscience of every man and woman. Saith the Samaritan woman, *Behold, come and see the man which hath told me all things which I have done.* Just so will our consciences witness against us ; thy Conscience is the book that is the evidence : Again, the things that be written in these books, I told you they be all our evil thoughts, words, and works ; not only our gross sins, as murder, adultery, drunkenness, &c. but in our book is recorded, even our idle and vain words, every idle and filthy thought, our close and our secret sins, nay, our whispering and covert sins ; such sins will then be brought to light, which now we have almost forgotten, and even strive to hide them from thee which art the living God. While we lived, we sowed our words and idle thoughts as a husbandman doth his seed, which will one day rise up again ; which we long ago thought had been forgotten, and intombed. Man's Conscience is God's Register, as one day will appear plainly and evidently to our sorrow : we shall

hear

hear again of every light transgression, and idle word that we do but whisper against our Neighbour: and by these, sentence must proceed, and according to our deserts must judgment be awarded.

Now then, those which have good thoughts, yea, and holy things written in their books, they be blessed and happy, for they shall not be ashamed: nay, they shall be glad to have their books laid open, that their *Obedience, Repentance, Faith, Love, Zeal, Patience, &c.* might be known and come to light. But wo then to all filthy Sinners, Adulterers &c. For the reward of these sins is death, the wrath and curse of God for ever.

But when our cause cometh to be tryed before God, from whom nothing is, or can be hid, and unto whom nothing can be secret; then no excuses can prevail; to say, *I have married a wife, and cannot come; or I have bought this Farm, or that yoke of Oxen, I pray you have me excused from this tryal;* no, all these shall not serve the turn; come, thou must stand naked before the Judg; then no persuation can prevail, neither any devices help us, or blind the Judg. Our first parents, when God called them to tryal for trans-

transgressing his Commandments; and when they fled from God, and hid themselves, (although they were still in God's presence, but foolishly they thought otherwise) how did they answer for themselves, but by excuses? Adam speaks for himself, and saith, *The woman which thou gavest me, gave me of the Tree, and I did eat.* The Woman likewise, she thinks to escape by that means: Eve saith, *The Serpent beguiled me, and I did eat.* Likewise when King Saul had disobeyed God's Commandment, turning after the prey; being called to account, he deviseth a current excuse, and saith, *Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the King of Amalek, and have destroyed the Amalekites: but the people took of the spoil, Sheep and Oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord.*

Gen. 3.
12.

Amongst these may Pilate be reckoned, who against his own Conscience condemned Christ to Death. and yet would excuse himself, as though he were innocent in the cause: When Pilate saw that, he took water and washed his hands, saying, *I am innocent of the blood of this just man: All this shall not serve the turn,*

turn, their excuses must not free them, for their conscience tells them otherwise: no fair glozing tale shall then be heard, but the plain and naked truth shall be heard, and our own consciences shall testifie against us: And we shall not be able to answer one word of a thousand: we shall be forced to confess our mis-deeds, and can keep back nothing, for all must be manifest: And we shall not find as it is in this world, when upon the humble confession of our sins to God, we may cry for pardon, and hope to be forgiven: But then shall our confession be to our open shame, confusion, and endless destruction; yea, all the Nations and people of the world that ever have been, shall be gathered before the presence of this Judge, and their witnesses in their bosoms. And the reason why they shall appear, is, that they may be called to an account of their Stewardship; and after tryal of their cause, he shall separate the one from the other; the just from the unjust, the godly from the ungodly, the sheep from the goats; for saith St. *Matthew*, *He shall send forth his Angels with a great sound of Trumpets: and they shall gather together his Elect from the four winds, and from the one end of heaven, to the other.* Whereby may be

Mat. 24
31.

per-

perceived, that both the good and the bad shall be gathered into the presence of the Judg, and then shall just men shine as the Sun, and shall be as it were quit by proclamation, *Come ye blessed*; which maketh the Apostle St. Paul to break out into these words, *Herein is the love of God, perfect towards us, that we should have boldness at the day of judgment*: therefore do the godly make their Prayers in an acceptable time, and wish that this day may come shortly: *Come Lord Jesus, come quickly*: this is a comfort to the righteous man, when his conscience shall be found blameless in this day of tryal.

Seeing that here is the evidence, and by the things written in our book, in our Consciences, we must be arraigned; and seeing in our books be recorded all that we do, all our words, thoughts, and deeds, and that we must answer, and give, and make up our last accompt to this great Judg, and for every idle word give an accompt; what accompt shall those give who have been idle hearers, and idle doers of his Word!

First, It must teach us above all things to look to our books, our Consciences, to keep them very fair and clean, that our Books of accompt be in a readiness: For our Consciences shall either

E

excuse

r.

For Instruction.

excuse or accuse us at that day.

Therefore the greatest burthen a man can bear, is the burthen of his own sin, lying upon his Conscience, and pressing it down without any assurance of pardon, and so by consequence *David* accounts that he is blessed who is eased of the burthen of his sins. Let them that fear the Lord, and love their own souls health, give all diligence to make sure the remission of their own sins: avoid hardness of heart, drowsiness of spirit, and a conscience which is seared, as it were, with an hot Iron, which causeth the fearful Judgment of God, and then at the last receives according to that he hath done in this life, whether it be good or bad. All must appear, saith *St. John*: and if all of us, then every part of us, both Souls and Bodies must be presented at this tribunal.

Acts 24.

This was the care of the blessed Apostle *St. Paul*, *Acts* 24, in regard of this; That we must all come unto Judgment, and our Consciences must be laid open, and we judged according to the things that are therein recorded; this made that holy Servant of God, to take all possible pains to keep a clean Conscience before God and Man. O that we could imitate this blessed Apostle,

posse, that seeing we must all come to Judgment, seeing our books, even our Consciences must be opened, and disclosed, that we must receive sentence of Salvation or damnation, according to the things written in our books: Oh that we could labour and endeavour, that no filthy sins might blot our books, but that we could keep them clean and fair in the sight of God. It ought to persuade us all, above all things in the world, to look unto this, to keep the book of our Consciences fair: *For if our consciences do accuse us, God is greater than our consciences, and will much more condemn us.*

Secondly, Seeing that sentence must pass according unto the things written in our books, and those be not only the gross sins of the world themselves, but even the vile and unclean thoughts of our hearts, even these must come to judgment; Then let us all be careful to avoid, not only the outward actions themselves, but even those unclean thoughts of ours: for even they must come to judgment. Alas, many men think thoughts are free, and they shall never be arraigned for their vile and ungodly thoughts. But St. Paul saith, *Thoughts shall either excuse or accuse us.* And whosoever doth

Use 1.

This teacheth us to avoid all sin, and the least evil.

Rom. 2. 2.

truly repent, they do repent even of their vile and ungodly thoughts: for if we had no other sins written in the books of our Consciences, but even our sinful thoughts, even they were enough to condemn us, both body and soul for evermore.

Neither may we content our selves, to think we are in good case, if we can say like the proud Pharisee (which did justify himself before God and man) *I am no Drunkard, no Fornicator, no Extortioner, &c.* No, let us look to our own book, that there be not so much an idle word written there, that hath not been blotted out with the tears of true repentance: for even they must come to judgment, as our Saviour saith, *I say unto you, that for every idle word that men shall speak, they shall give an account thereof at the day of judgment.*

And that we might know in particular, what is written in our books, Saint *Fabn* saith, *That we shall all be judged according to our works.* So it is, *2 Cor. 5. 10,* *We must all appear before the judgment-seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil. We shall be judged, and receive reward according to our works: If thy works be good, then*

then life, glory, and salvation; but if thy works be evil, then death, destruction, and damnation. Good works, although they cannot merit, yet they will shew that faith which lay in the heart. So when an evil man dyes, as *Dives*, his evil works go with him, his galled conscience will not leave him, neither in life nor death. Wherefore this day of judgment may well be called the day of Revelation, when all that is now hid shall be revealed and made known. Here on earth many things are kept close, hid, and hudled up: but God shall lighten all things that are hid in darkness, and make the counsels of the heart manifest, *1 Cor. 4. 5.* And at that day God shall judg the secrets of men by Jesus Christ, *Rom. 2. 16.*

Hence then we see, that all men and women shall be tryed at this dreadful day, even by their works: either they shall be acquitted and absolved, or else condemned by their works. For though no man can merit life and salvation at the hands of God by his works, yet we must know, that judgment shall proceed at the last day according to mens works: if thy works have been good, just, holy, and pure, then thou shalt receive life, happiness,

Dost.
Men shall be judged according unto their works.

glory, salvation: but if thy works be found to be wicked, unjust, and ungodly, then nothing else but Death, Hell, and Damnation belongs unto thee for them. God told *Adam*, *In the day thou eatest of the tree of Life, thou shalt surely dye the death.*

Mat. 10.

2.

Act. 10.4

Our Saviour teacheth us, that a cup of cold water shall not go unrewarded with him at the last. And of *Cornelius* it is said, that his prayers and alms are come up for a memorial before God. And to this agreeth the Author of the Epistle to the *Hebrews*, *God is not unrighteous to forget your works and labour of love, &c.* And as in regard of the godly, sentence shall be awarded according to their works: So likewise in regard of the wicked, *These things hast thou done, &c.* And again, *I was hungry, and ye fed me not, &c.*

Psaln 50.

Use 1.

This teacheth us to be rich in all good works.

Well, what should this teach us, seeing we must all receive sentence, even according to our works? Surely it ought to move us above all things in the world, to labour to abound in all holy duties and graces of God's Spirit, in knowledg, faith, repentance, love, zeal; cloathing, feeding, and lodging the poor members of Christ: for according to our works, so shall our reward be: And though our works can merit

merit nothing at the hands of the Judge, yet he being a most bountiful and merciful Saviour, will Crown his own works in us, and reward them in his mercy, though we merit nothing. Dost thou relieve a poor member of Jesus Christ? Dost thou give a cup of cold water to a Prophet, or a Minister of the Word of God? Christ doth promise thee of his truth, he will not let thee lose thy reward. True it is, a cup of cold water is a mean gift, and far from any merit; yet Christ saith, *Verily, verily, of a truth thou shalt not lose thy reward.*

Oh how should this persuade all of us to labour to abound in all holy duties, to be liberal and bountiful to the poor afflicted members of Christ, seeing our good works, *though they cannot merit, yet they shall be rewarded; they shall not be forgotten in the day of Judgement?* They be sweet and blessed companions; when all our friends can do us no good, they will bring endless peace and comfort to our souls,

Again, It ought to terrifie us all from evil works, and ungodly ways: from Whoring, Drunkenness, Uncleaness, and every evil way: for if we be full of these, and these be found written in our Books; Oh then! woe

Use 2.
And for
to terrifie
us from
evil.

unto us, when these books shall come to be opened; for then nothing but death and hell, and damnation, belongs unto us. The remembrance of this latter day teacheth us: First, the fear of God, not to sin: Secondly, faith in Christ, to receive eternal life: Thirdly, patience in adversity, because after momentary pain, succeeds everlasting joy.

Doff. 2.
Only our
works
accom-
pany us
unto the
grave,
and in
death.

Here wee see all that we have and enjoy in this world, what shall go with us when we dye, what shall accompany us to the grave: Namely, at the terrible day of Judgment, our consciences, and our works, nothing else shall go with us.

And when thou dyest, thou shalt not take any thing in the world with thee, but thy works, *which be engraven in the book of thy Conscience.* Death will bar all the rest: Thou canst not take thy Gold and thy Silver with thee, nor thy Lands or Livings, Corn nor Cattell: all these must stay behind thee at what time thou dyest; only thy Conscience, thy book, and thy works must go with thee: if they be good, oh blessed art thou, that ever thou wast born: If they be wicked, filthy, and unclean, oh woe and ten thousand woes, I say, unto thy soul for evermore.

Saint

Saint *John* plainly tells us. that both the quick and the dead shall hear the Trumpet, and be gathered together to judgment: First, by the powerful voice of Christ, as in the example of *Lazarus*. Those that are in the grave. *John 5. 35.* shall hear his voyce: Secondly, by the Ministry of Angels, that shall gather the elect from all parts. Thirdly, by the diligence of the Creatures who in their kinds, shall hear the voice of God: The Sea, Death, the Grave, the Fire, which time and nature consumed, shall render their dead, and obey the voice of God, as at the Creation. The godly shall not enter in Judgment of condemnation: but as in the particular judgment, they are, so in the general judgment, they shall be quitted: and as their souls at death, so shall their bodies be then absolved from mortality; they shall solemnly be inaugurated. and invested into the glory of their Saviour. Christ's coming to judgment, ministers comfort to the godly, because he cometh to judgment, who is able perfectly to free them from all misery, from terrour of Conscience, fear of Death, the Grave, the Devil, and Hell it self.

Oh then, what wonderful madness hath bewitched the hearts and souls

This
shews
the folly
of many
in the
world.

Almost of all men and women in the world? what do men desire? what do they hunger and thirst after? Surely for pleasures, profits, and preferments: for those they will run night and day, Winter and Summer, by Sea and by Land; for these they spend all their labour, wit, and strength. Here is all that men desire, they care for no more. No account of Prayer in their houses, to read, to hear, and speak the Word of God; no desire to attain to knowledge, faith, and repentance; no conscience to live in the fear of God: little or no pity to the needy members of Jesus Christ. Alas, they never think of these things, but all their desire is for the world. Ah poor blind souls! they imagine not, or they will not know that they must leave all these behind them; they must depart from them all: thou canst not take one piece of gold or silver with thee, but all must be left behind. only thy Conscience, only thy books, only thy works, must accompany thee. O then! what madness is this to seek and hunt after such things as cannot help us, nor stand us in any stead in the day of Judgment? nay, if they be gotten wrongfully, by oppression, usury, extortion, or kept with a bad conscience, they

they will be a terrour unto us at the last day.

Let us then look to our selves, let us not set our hearts too much upon these things, which cannot profit us in this hot fiery day of tryal. Why should we be so foolish to set our hearts upon that that cannot help us, nay, which we must leave behind us, and so improvident for the true treasures which only will avail at that day?

Let us therefore enter into covenant with the Lord, to strive against all sin, especially against the particular sins and corruptions of our hearts and lives, wherein we have most dishonoured the Lord, and have raised up most guiltiness to our Consciences, which will at the last condemn us, and let us hereafter carefully see our Covenant be kept and continued, as much as in us lyeth; and let us remember the words of the Prophet *Esdra*, in his second book, chap. 7. ver. 32. *The earth shall restore those that have slept in her, and the most high shall appear upon the seat of judgment, and miseries shall vanish away, and long-suffering shall have an end, justice only shall continue, the truth shall remain, and unrighteousness shall bear no more rule.*

Nehem 9
18.

O then, I beseech you again and again,

gain, seeing that nothing shall go with you into Judgment, but only your works, let us lay aside all immoderate care of the world; yea, and the things of this world, for these must stay behind us, and cannot help us in the day of judgment. Let us labour for better things, for durable Treasures, for a clear conscience, to abound in good works, *in knowledge, faith, and repentance*. Let us take heed we be not found naked of these. O what a woful case are they in, that have nothing in the world to go with them to judgment, but an evil heart, a galled conscience full of uncleanness! their estate is most woful and miserable; it had been good for them that they had never been born.

Quest.

Here may a Question be moved, how this saying of St. *John* can stand with that of our Saviour, *John* 3. 18, *He that believeth, shall not come into judgment; but he that believeth not, is condemned already*. Now then, if the faithful children of God shall not come into judgment, and the wicked unbelievers be condemned already, how saith he that all shall be judged at the day of Judgment?

Ans.

I answer, It is true, that the faithful Children of God shall not come into judgment.

judgment, that is, of condemnation:

For there is no condemnation, &c. But Rom. 8.

God will pronounce that blessed sen- Wicked

tence, *Come ye blessed, &c.* As for the men are

wicked, it is true, they be condemned condemned al-

already: First, in the decree and coun- ready.

sel of God, being reprobates and cast-

aways. Secondly, In the word of God.

Thirdly, in their own Consciences, they

be condemned already. But the full

manifestation of this sentence shall not

be until the day of judgment. And so

we are to understand that saying of So-

lomon, Ecclef. 3. *God shall judg the just*

and unjust; the just to salvation, the

unjust to condemnation.

Now the third point that we pro-

pounded, is the Touchstone of this Tryal,

whereby all mens thoughts, words, and

works shall be tryed To this St. Paul

answereth, *At the day of judgment, God*

shall judg the secrets of all mens hearts by

his Gospel, Rom. 1. 16. *Our thoughts,*

our words, and our works, must be tryed

by the word of God; and that thought,

word, or work, that is not according

unto the Commandments of God, is

a very evil thought, a vile word, and

wicked work.

Seeing that all our thoughts, words,

and evil works, must be tryed and ex-

amined by the sacred Word of God, by

the

the Law, and by the Gospel, we have need to labour to know them, and to be acquainted with them, that we might know what is sin, and what is not sin, good and bad, that so we may leave the one, and do the other. O what a woful case are they in, which are ignorant of the Word of God, ignorant men and women, without any knowledg; they know not what is good or evil. And therefore saith the Apostle Paul, *2 Thes. That the Lord Jesus will come in a flame of fire, to render vengeance to them that know him not, and obey not the Gospel of Jesus Christ.* And therefore as you do love your souls, love the Word of God. labour to know it, and embrace it; if thou be ignorant of it, and will not yield obedience unto it, it shall stand against thee at the day of Judgment, when thou must be tryed by it: when perhaps thou wouldst wish that thou hadst but a weeks time here; nay, a days time to repent, but an hours time to pray, and to make thy peace with God. Therefore let us all labour to be instructed in it, read it, remember it, and lead our lives by it, as long as we live, for we cannot tell how soon we shall be called to give an account of our stewardship; and whatsoever is done contrary to it, is

fin.

sin, it must come to judgment, and the Word and our own Consciences will condemn us.

13. *And the Sea gave up the dead which were in her, and Death and Hell delivered up the dead that were in them, and they were judged every man according to his deeds,*

YOU have heard in the 12 verse immediately going before, how St. John saw the dead, both great and small, stand before God, that is, all men and women that ever lived, or shall live unto the end of the world. Now here might a question arise, How can this be? how is it possible that all men should come unto Judgment? There have been many thousands which have been drowned in the Sea, and the Fishes have devoured them; some have been slain in the field, and the Fowls have eaten their flesh, and many have been burnt, and their bones consumed to ashes. Then it is a very high point, a matter beyond all natural reason, that all the dead should rise again. Men that have been drowned, and Fishes have eaten them, and men again perhaps have eaten the Fishes, and they have been burnt to ashes,

ashes, their ashes hath been scattered, who knoweth whither? how then is it possible for them to rise again?

Indeed the prophane Atheists, and beastly Epicures, are not ashamed to say that there shall be no Resurrection, but when a man dyes, there is an end of all his joy, and all his misery.

But that the dead shall rise again, is an Article of our faith; *We believe the Resurrection of the dead*; and we know it is a special point of God's Glory, in mercy to reward his poor children, and in justice to punish the wicked and ungodly.

But we see, as Solomon saith, *In this life all things happen alike, to the just and unjust*. Nay, oftentimes Dives is full, and at ease, when Lazarus is empty and in misery. How then should God be just if he should suffer his poor children that love and fear his name, here to live in misery, and never for to reward them? Or again, how should God be just, if he should suffer the wicked and ungodly to live here at ease, if there were not a time to come, when they should taste of vengeance? Therefore they must come to judgment, they must rise again, *The godly to be made partakers of life and joy, and the wicked of shame and confusion*.

So

So that the instruction we may observe hence, is this, That the dead bodies of men, both good and bad, shall not always lye under the power of death, but shall one day be quickned, and raised up to life again. There is no one Article of our Christian Faith more clearly set down in all the Book of God, than this Article of our Resurrection. How confident is Job in this thing? *I am sure that my Redeemer liveth, &c. Whom mine eyes shall behold, and none other for me.* And the Lord himself saith thus by the Prophet, *The dead men shall arise, even with my body shall they arise. Awake and sing, ye that dwell in the dust.* The Apostle St. Paul proveth this Doctrine of the Resurrection of the dead, writing unto the *Corinthians*, by many unanswerable arguments: *If there be no resurrection of the dead, then is Christ not risen. And again, If Christ be not risen, then is our Preaching vain, and we are in our sins. And again, This corruption must put on incorruption, and this mortal must put on immortality.* This then we may resolve on, that the bodies of men shall one day rise again, whether they be good or bad, godly men or sinners, to judgment they must all come, according to that of the Apostle, *It is appointed for all men once to*

The bodies of men shall one day be quickned, and raised unto life again.

Job 19. 26.

Esay 26. 19.

1 Cor. 15. Verse 33.

Heb. 9. 27.

dye,

dye, and after death cometh judgment.
 For by the sound of the last Trumpet,
 the dead shall arise: We must not
 think that it shall be a common Trum-
 pet which shall be blown: No, it shall
 be the shrill voice of the Angels which
 shall make that Alarm, that all the dead
 shall hear, obey, and rise out of their
 graves. At this day of Jubile there
 shall be no New Moon, in which the
 Trumpet was used to be blown, which
 the Prophet *David* speaks of in the 81
Psalme: but we shall have a new earth,
 and a new heaven; when this Trum-
 pet shall be blown, it shall be heard
 far and near: no ear whatsoever
 but shall hear this sound; the damp-
 ness of the earth shall not hinder it,
 nor the depth of the grave shall excuse
 us; no place though never so remote,
 shall hinder this sound, for it shall be
 universal, and from all the Corners of
 the earth shall this Trumpet be heard;
 it is the Signal of the Lord's Battel: all
 must arise, that shews the power of
 the voice, and the obedience of the
 dead. Indeed it is a powerful voice,
 and all must obey it: the grave must
 surrender up all that ever hath been in
 her bowels: for the Sea and the Grave
 are but faithful Stewards, and they
 must deliver up the bodies which have
 been

been so long hidden: the living must then be congregated, and the dead shall arise and come to judgment, and every one receive according to his actions he hath done in the flesh.

And indeed, it is most requisite it *Reas. 1.* should be so, in regard of God's justice, that his promises made unto the godly, and his threatnings against the wicked, might at last be made good to both, which many times in this life are not. His justice then requires that men should one day rise again. The Elect Children of God are only partakers of Christ's resurrection to eternal glory. The ungodly indeed rise by vertue of Christ, not as he is a Redeemer, but a terrible Judg: and besides the death of the body, they must suffer a second death, which is a pouring out of God's wrath on them for ever.

Secondly, The very works in Nature do in a sort shew this: as the *Phoenix*, who in waxing old, maketh a fire, and burneth her self to ashes, out of which ashes she reviveth again. We see it in other Birds, as the Swallow, &c. which all the Winter are asleep in holes and clefts of Rocks, and then in the Spring come abroad again: yea, the very Trees and Plants of the earth, as they have a Winter, when they appear

2.

pear to be dead, so there comes a Spring, wherein they revive and live again.

Object,

And why then should some think it is impossible for God to raise our bodies out of the dust? We see a poor ignorant man is able of clay or ashes, to make a very beautiful glais: How much more then is the ever-living and Almighty God, able to raise our bodies out of the dust? But you will say, Are not mens bodies eaten of fishes, and men eat them again? how is it possible to raise the bodies of these men thus consumed unto dust, and mingled with the bodies of several fishes, and of divers several beasts?

Answer.

I answer, that though it be impossible to mortal men, yet it is not impossible to God: for he that created all our bodies of nothing, can make them again of something, namely, of their own matter, and sever their bodies from all other substances. The Atheist denies the Resurrection of the dead, which we will confute by the word of God, and the resurrection of Christ.

And since Christ gave life to himself, dead in the grave: how much more now being alive, and in Heaven glorified, is he able to raise his members from death to life, and to raise up those

those
new
is b
our
sus
them
bring
of b
dwe
And
Chr
Firs
ving
be i
neces
and
ly,
dier
told
the
the
cipl
the
at c
the
ow
me
St.
Ver
of e
to l
gai

those are dead in sin, by his Spirit, unto newness of life? Christ's Resurrection is both the cause and confirmation of our rising again: *If we believe that Jesus Christ died and rose again, even so them also which sleep in Jesus, will God bring with him. And again, If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ, &c.* And to prove the Resurrection of Christ's body, the witnesses are these: First, the Angels, *Why seek ye the living among the dead? he is not here, but he is risen.* Secondly, the real witnesses of the Saints that rose with him, and went unto the holy City. Thirdly, a forced testimony of the Soldiers, *They came into the City, and told all things that were done.* Fourthly, the Disciples and followers of Christ, the Apostles, the Women, the two Disciples, *Peter and John*; and more (saith the Text) than five hundred brethren at once: but especially the Apostles, *the chosen of God.* Then, Fifthly, his own love was shown, he bid the women, *Go tell my brethren that I am risen.* St. Peter in his first Epistle, Chap. 1. Verse 3, saith, *Blessed be God the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection*

1 Thes. 1.

4.

Rom. 8.

10.

Luke 24.6

Marth. 27.

52.

Mat. 28.5.

John 16.

1 Cor. 15.

16.

on

1 Cor. 15
20.

Eph. 2. 36.

Act. 3. 25.

John 10.
11.

Note this
well.

on of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation. St. Paul testifies as much in divers of his Epistles: Christ is risen from the dead, and is become the first fruits of them that sleep. Likewise in another place he saith, He hath raised us up together, and made us sit together in heavenly places with Jesus Christ. And again, in Act. 3. 25, 26. Unto you first, God having raised up his Son Jesus Christ, hath sent him to bless you, in turning away every one of you from his iniquities: And after he was risen, he appeared (as the Text saith) first to Mary Magdalen, when she stood without the Sepulchre weeping. She teacheth us, that not without cause we are to weep, when we have lost Christ: for he is our righteousness and our life: And not without hope must we weep; for in his resurrection we recover him with consolation. To believe & hope in our resurrection, is a chief solace of our troubles and crosses, which are but for a time; for hope doth expect that certainly, which faith from the Word of God doth believe confidently. Christ's death was not only for our sins, but his resurrection was to obtain righteousness for us, the Holy Ghost,

Ghost,
First
Sec
Thi
verla
All
the fr
harre
applie
ited
Fru
First,
rit he
sins.
Christ
confe
rose a
holy
rates
Four
on c
plied
shall
Fifth
dies:
and v
taken
ly, H
We
the
from
fruit

Ghost, and everlasting life and glory.

First, He rose for our justification.

Secondly, For our regeneration.

Thirdly, For our resurrection to everlasting glory.

1.

2.

3.

All the benefits of Christ's death, are the fruits which we receive by his resurrection; by Christ's resurrection he applies the benefit to us, which he merited for us of his own free love.

Fruits of Christ's resurrection are, First, we are confirmed, that by his merit he hath perfectly satisfied for our sins. Secondly, in the application of Christ's benefits, that could not be conferred nor applied, except he had rose again. Thirdly, in the gift of the holy Ghost, by which Christ regenerates us, and gives us eternal life. Fourthly, we are by Christ's resurrection conserved in a perpetual and applied Righteousness begun, which shall be consummated in eternal life. Fifthly, in the resurrection of our bodies: First, because Christ is our Head, and we his members: Secondly, He hath taken away sin the cause of death: Thirdly, He received life for us: Fourthly, We have the same Spirit: Fifthly, by the man Christ came the resurrection from the dead: Sixthly and lastly, The fruit of Christ's resurrection, is the

Reasons.

con-

John 16.
53.

consummation of all benefits, and the glorification of his Church Militant, and therefore, with *Paul*, let us believe in the Resurrection of Christ, who did arise the third day from the dead, to make us partakers of his Righteousness, Sanctification, Glorification, by his merits only purchased. *These things have I spoken (saith Christ) unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world!* And *St. Paul* saith, *Rom. 8. verse 9, To this end Christ both dyed and rose again, and revived, that he might be the Lord both of the living and the dead.*

So then this place doth prove and confirm that Article of our faith, that we believe the resurrection of the dead. For howsoever a man dyeth, by Sea, or by land, in his bed, or in the field, *Saint John* saith here, The Sea shall give up all that hath been drowned: Death and Hell, that is, the Grave, shall deliver the dead in them: so as all must come to judgment of what death soever they dye. O then, see (beloved) how the Devil bewitcheth many a poor ignorant soul! when he is in misery, in great distress, and calamity, or in a deep melancholly, the Devil persuadeth him to become his own Executioner

oner to end his misery and his shame,
by hanging himself, cutting his own
throat, drowning himself, &c. And
we know and hear that he prevai-
leth much by this means, in these days:
Some being in disgrace, as *Nebuchad-
nezzar* and *Achitophel*: some with the
guilt of sin, and sting of Conscience, as
Cain and *Judas*: and some being cros-
sed in the worlds affairs, cut their
own Throats, or otherways make an
end of themselves. Now they foolishly
think by this means to end their
grief: alas, alas, they do by this means
even hasten their own destruction, and
do as if a man should (to avoid a little
smoak) cast himself headlong into a
flaming fire: So they, to avoid this lit-
tle grief of their bodies, plunge both
body and soul into eternal torments:
For what ease is it for a man to kill
himself, or cast away himself any a-
nother way, seeing they must come unto
judgment? Though they kill them-
selves, or drown themselves, *The wa-
ter and the grave must one day give up
their dead*. And therefore from hence,
let us learn to arm our selves: If Sa-
tan should tempt us to such horrible
facts, to cast away our selves, &c. Let
us answer him, We may not cast away
that which Christ hath bought with

his own blood, nay, let us answer him, that we shall not thereby end our misery, but increase it.

By what means shall the dead at the last arise.

1 Thes. 4.
16.

Now if you demand of me, by what means the dead shall then arise at the last day? I answer, It is by the mighty power of the voice of Christ: *The hour shall come (saith Christ) in the which all that are in the grave shall hear the voice of the Son of God, and come forth.* And to shew the wonderful power of the voice of Christ, it is compared to the sound of a Trumpet, the loudest and the shrillest of all instruments, *And the Lord Jesus himself shall descend and come with a shout, and with the voice of the Arch-Angel, and with the Trumpet of God, and then the dead in Christ shall arise first.* Such shall be the power and force of this voice of the Lord Jesus, as that it shall be heard over all the whole world. Nay, though men have lain many thousand years rotten in the grave, yet they shall hear it, and come forth to judgment. Nay, the Devils and damned Spirits, in spight of their teeth, shall be constrained to appear at his voice: No Prince, nor Monarch, no King, nor Noble-man shall be able to absent himself from his presence, nor once dare to plead in our cause, but they must be enforced to obey the voice of

of the Son of God, and come to judgment. Christ was a Lamb at his Passion, and some shall find him a Lyon at his Resurrection.

Oh then, seeing we must all hear the Voice of the Lord Jesus at the day of Judgment, and we cannot but come forth out of our graves unto this judgment: O let us now obey his Voice in the Ministry of his Gospel, and embrace the Word, and the voice of his Ministers. If we do not now leave sin, hear our Saviour Christ Jesus speaking unto us in his Word, and embrace his truth: then let us know, that we shall one day hear another voice, when we shall be compelled to come before him to Condemnation. Note.

In all afflictions and miseries whatsoever, therefore, and especially in diseases and death, we must strengthen our selves in the future Resurrection, remembring that of the Apostle, *Phil. 3. 20, 21, Our conversation is in heaven. from whence we also look for our Saviour, the Lord Jesus Christ, who shall change our vile body, that it might be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subdue all things unto himself.* Every Christian, as in the eleventh Article of our Creed, doth believe the Resurrection of Instruction.

the body. And St. Paul in the first Epistle to the Corinthians, 15 chap. 20, 21 verses, saith, But now Christ is risen from the Dead, and is become the first fruits of them that sleep; for since by man came death, by man also came the Resurrection from the dead.

Quest. But how?

Luke
37.

Ans. God that in his Omnipotency made all our Bodies, and all things else of nothing, can after in our corruption, restore it in the same substance and quality to Eternity; for with him is nothing impossible: *With God nothing shall be impossible.* St. Paul satisfieth this scruple abundantly, and sufficiently, which is able to stop the mouth of all Atheists whatsoever: O thou fool, saith he, that which thou sowest is not quickened, except it dye: and that which thou sowest, thou sowest not that body that shall be, but bare grain, as it may chance of Wheat, or some other grain; but God giveth it a body as it pleaseth him, and to every seed his own body.

1 Thes. 4.
16.

It pleased God not to let thee know the time of the resurrection, to himself only known; but the manner he hath left to be shewed by the Apostles, and they have recorded it for us; as in the
1 Thes. chap. 4. verse 16: For the Lord himself shall descend from Heaven
with

with a shout, with the voice of the Arch-angel, and with the trumpet of God, and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we for ever be with the Lord.

This hope of the Resurrection hath ever been a singular consolation to the godly in their afflictions; whence *Tertullian* saith, That the confidence of a Christian is in the Resurrection from the dead. Example hereof is in *Job*, in the midst of his afflictions he said, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy my body, yet in my flesh shall I see God.* What can be more manifest? No man (after Christ, than he before,) could speak more plainly and certainly of the resurrection. From the confidence of our Resurrection, we contemn things present, in hope of the future: for all flesh shall see the salvation of God.

Of the Resurrection, *Esa* saith, chap. 26. verse 19. *The dead men shall live, together with my dead Body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. At that time the people shall be delivered,*

Esa. 26. 9.

every one that shall be found written in the Book. Ezekiel also hath it very plain in chap. 37 verse 12 Propheſie and ſay unto them, Thus ſaith the Lord God, Behold, O my People, I will open the Graves, and canſe you to come out of the graves, and bring you into the Land of *Iſrael*, and ye ſhall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and ſhall put my Spirit in you, and you ſhall live: and I ſhall place you in your own Land, and then ſhall you know that I the Lord have ſpoken it, and performed it, ſaith the Lord.

Thus you may ſee, that all the Dead muſt riſe and come to judgment: And you ſee how, and by what means our bodies ſhall be raiſed, namely, by the mighty and wonderful power of the Voice of the Lord Jeſus. Let us come now to the Uſes.

Uſe 1.

Fiſt, ſeeing of what Death ſoever men ſhall dye, either by Fire or Water, or howſoever, they muſt one day come unto Judgment: Let us then beware of that ungodly thought, and devilliſh perſuſion, that runs in moſt Wicked mens minds, that think that when they dye, there is an end of all their miſery: and although they have been very

the
 in
 an-
 Be-
 the
 of
 and
 am
 our
 ou
 ny
 I
 and
 rd
 h
 d
 r
 e
 e

very grievous and horrible sinners, yet
 if they escape till death, all is well. And
 thus they think that they and their sins
 shall be buried together. No, no, (poor
 souls) they do much deceive themselves.
 Howsoever thou dyest, thou shalt come
 to judgment; and death is so far from
 ending thy misery, that it is a broad gate Luke 16.
 to let thee into it: For so soon as the rich
 man dyed, he was presently in hell tor-
 ments. And therefore let us take heed
 how we wish; as foolish men do in their
 sickness, old-age, or misery, Oh would
 I were dead, then I should be out of my
 pain. Oh! no, no, if thou be not the
 child of God, and a repentant sinner, it
 had been better for thee never to
 have been born, or to be a toad or a ser-
 pent. And thou shalt find, that death is
 so far from easing thy pain, that it shall
 bring thee ten thousand times more pain
 and torment, even in hell-fire for ever.
 Therefore let us not think that death
 shall end the miseries of wicked men.

Secondly, seeing that all men must Use 2.
 rise unto judgement, and by what means
 soever they dye, they must be called to
 accompt; This is a wonderful com-
 fort unto God's poor children: Who
 abide more trouble and grief than
 they? Who be more hated, reviled, crof-
 sed, and wronged than they? so as their

Life here for the most part is nothing else but a life of misery; but their comfort here, is this, that they shall rise again, and then the case shall be altered, then their misery shall be turned into Felicity, Joy, and Happiness. Hast thou been poor here? Then thou shalt be rich, and possess a happy Kingdom, as *Lazarus* did. Hast thou been hungry and thirsty here? then thou shalt taste of the Tree of Life: hast thou been wretched and naked here? Then thou shalt be cloathed with the precious robes of Christ's Righteousness: And instead of the rags of infamy and reproach which we must put on here, *We shall be crowned with a crown of immortal glory, &c.* Again, unto the wicked and ungodly, it is not so with them, but they having taken their pleasures here, and received their portion in this present World, shall arise now unto judgment to hear the heavy sentence of condemnation denounced against them, and now to be cast into the lake that burns with fire and brimstone for ever, which is the second death.

Use 3.

Thirdly, Seeing St. *John* saith that all shall come to Judgment; these bodies of ours, though they be drowned, though they be burned to ashes, or howsoever they be consumed, yet they shall rise again,

again, e
eternal
(belove
take he
the dis
our Bo
Holy
body t
Glory,
use thy
upon E
sanct
But
swear
&c. t
again
for e
ton w
ing, a
beca
ment
wif-
swear
his
cou
Goo
thei
the
me
riff
Do

again, either to Life eternal, or Death eternal: should not this make us all (beloved) for to look unto our selves, to take heed we do not use our bodies to the dishonour of God, knowing that our Bodies are the living Temples of the Holy Ghost? wouldst thou have thy body to be partaker of Life, Felicity, Glory, and Salvation in Heaven? Then use thy body now to the glory of God upon Earth, to he r his holy Word, to sanctifie his Sabbath, &c.

But if thou use thy body unto sin, to swearing, to drunkenness, whoredom, &c. then know that thy body shall rise again to Judgment to be tormented for ever. Do but behold the rich Glutton who had abused his body in surfeiting, and in drunkenness, &c. and what became of it? was he not fearfully tormented in Hell at last? And likewise, as he had given his tongue unto swearing, &c. now he crys, *His tongue, his tongue*: Oh that all sinful wretches could but think of this one example of God's Judgments, that if they abuse their Bodies, as this man did, that they shall then taste of the same Judgment.

Wouldst thou have thy Body glorified? then glorifie God in thy Body: Dost thou think that thy Soul shall

Rom. 6.

2.

Use 4.

To moderate

our mourning
for
our friends

separated,

John 11.

Acts 8.

1 Thes. 4.

3.

be saved, and thy Body glorified, if thou use the members thereof to sin, to uncleanness, &c. Oh, no, let us not deceive our own souls, it cannot be: for saith the Apostle, how can we that are dead to sin, yet live therein?

Fourthly, seeing that the Holy Ghost saith, that what death soever we dye, *We shall all rise again*: and God's Children only shall rise to Life, and to Glory: This must teach us not to weep and mourn imoderately for our friends deceased: for it is a kind of envy to bewail those that are at rest, and gone to happiness.

True it is, that our Saviour Christ wept for *Lazarus*, and the Disciples made great lamentation for *Stephen*, and so we have great cause to mourn and weep, when as some special members of the Church are taken away: we may not be as stocks and stones, or senseless Creatures, without affection. It must needs grieve the heart of a Husband, to part with a Loving, Godly, and Religious Wife: But here is a mean for this mourning, to moderate our weeping, that we weep not, and mourn not overmuch, for they shall rise again. *I would not have you ignorant, brethren, concerning those that are asleep, that you should not mourn as they that have no hope.*

Where

Where
the dead
is, but
Sleep, a
bours an
afterwar
Life, to
and Salv
we mour
lament
ing they
cast aw
sently i
are at r
Down,
day of
rise to
ration
tiness
one, f
judgm
bey hi
ers a
they
Wor
tency
Ther
sin,
us st
For
than
in c

Where the Holy Ghost tells us, that the dead in Christ do not dye properly, but lay them down to take a sweet Sleep, after their long and tedious labours and troubles in this world; and afterwards they must rise again to Life, to Happiness, to Liberty, to Glory, and Salvation. Wherefore then should we mourn so excessively, and weep and lament at the death of our friends, seeing they do not perish, they are not cast away? Oh no, their Souls are presently in joy, and their wearied bodies are at rest in the Grave, as in a Bed of Down, to take a sweet sleep until the day of Judgment; and then they shall rise to glory; And whether this separation shall be by voice, or a secret guiltiness of our own Consciences, it is all one, for all must rise and come to this judgment. The Angels they shall obey his Voice, they shall be his Reapers at this great day of Harvest, and they shall make a separation at his Word: for by the Power and Omnipotency of Christ, shall this separation be. Therefore let us endeavour to dye to sin, before we dye to Nature: and let us strive to bury it, before it bury us: For sin brings only accusation and shame in this Life, and utter perdition in the Life to come. Therefore, O Lord,
let

let my Eyes be as a Well-spring every morning, to shed forth tears of true repentance for my iniquities.

And they were judged every one according to his works.

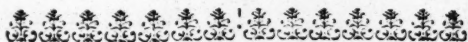
NOW mark, I pray you, how the Holy Ghost repeats this point again and again, he beats often upon it; he said before, *The Books were opened, and the dead were judged according to those things written in the Books.* And now again he saith; *They were judged every man according to his works.* What should be the cause why the Holy Ghost so often repeats this point, and beats so upon it, again and again? I answer, The cause is in us, because we are hardly brought to believe this point, hardly persuaded of so necessary a matter: for hardly one of a thousand believeth this, that he shall be judged according to his works. Oh it is a hard matter to persuade men and women of this, that they must give an account of their works. Tell the wicked sinner of his ungodly ways, of his prophaneness, contempt of God's Word, &c. And what do they say? do they quake and tremble? do their hearts and souls even yearn in them? Oh, no, no, they

they
God
I th
And
a pac
And
think
for h
to a r
rewa
there
Ho
that
so del
Imag
allista
them
their
they
action
penite
ment
sin; t
prese
day:
ence
their
Resur

they flatter themselves with this conceit, *God is merciful ; or say , God forgive me . I thought not of it , I was urged to it :* And thus they make the Mercies of God a pack-horse for all their abominations And thus it is in the vile heart of Man, to think he shall never come to account for his sins, that he shall never be called to a reckoning for them, and receive his reward according to his works, whether they be good or evil.

How needful is it then for all men, that are so blinded with Ignorance, and so deluded by the Devil, and their own Imaginations, to pray unto the Lord for assistance of his holy Spirit, to guide them in all their ways, and to mollifie their hard and obdurate hearts, that they may be sensible of their wicked actions, acknowledging with the true penitent sinner, the wrath and judgment of God due unto them for every sin; to render all possible thanks for the preservation of their Lives, from day to day : so shall they with a quiet Conscience be comforted in this life, and end their days with assurance of a joyful Resurrection in the life to come

The End of the Third Sermon.



The great Assize.

The fourth and last Sermon, treating of
Death and Hell, and also of the
joys of Heaven.

Rev. 20. 14, 15.

14. *And Death and Hell were cast into the
Lake of fire; that is the second death.*
15 *And whosoever was not found written
in the Book of Life, was cast into the
Lake of fire.*

IN handling of this weighty point of
Religion, (the second coming of
Christ to Judgment) we have
Learned from the mouth of God,
First, what manner of person the Judge
shall be: namely, he shall come like a
mighty Prince, with great Power, Ma-
jesty, and Glory, with an innumerable
company of Arch-angels and Angels,
with all the Host of Heaven: there is
the number of them that shall appear at
the last day, even all, and leave heaven
empty, as it were, of Angels: for at this
sentence the whole Trinity will be pre-
sent. so that there will be no need of
Angels in heaven to do any Office to
wait upon God, or on the holy Ghost,
while

while this sentence is past, unto the great comfort of all his poor Members, and to the terrour and amazement of all his Enemies.

Secondly, We have seen who shall be judged, *Both great and small.*

Thirdly, The manner how judgment shall proceed: namely, By the written Records, which are the Books of mens Consciences.

And now in the last place, we are to come unto the execution of judgement, upon the wicked Reprobates, and Ungodly, in these two last Verses: For when judgement is pronounced, according to their works: when Christ Jesus, which is the second Person in the sacred Trinity, shall say unto them, Depart from me ye cursed into Hell-fire, there to remain for ever with the Devil and his Angels, &c. Then immediately the execution of this sentence shall follow: For saith St. *John* here, And Death and Hell were cast into the Lake of fire; that is the second death.

First, we are to enquire and seek the true meaning of the Text, because every word may move a question. For,

First, What is Death, that he should be cast into Hell-fire? Is Death any Creature? Is Death subject unto pain and torments? Surely no, Death is no Body,

4
Circum-
stance is
the exe-
cution of
this judg-
ment.

Quest.

Body, it hath no sense nor feeling; Death is no Creature, but only the deprivation of Life. Again, what a strange speech is this, that Death shall be cast into Hell, how can this be?

Quest. 2.

Secondly, what is meant by the *Lake of fire*? Is hell a water, or fire like to our fire?

Quest. 3.

And lastly, we are to consider what is meant by the second Death, into which all Reprobates must be cast without recovery.

What
is meant
by Death
and Hell.

First, here by Death and Hell, is meant not Death it self, nor hell it self, but the heirs of Death and Hell, that is, all the Reprobates that shall be cast into Hell-fire, and there abide for evermore. Thus then you see what is here meant by Death and Hell: namely, the heirs of Death, and fire-brands of Hell, all reprobates, all stiff-necked *Pharaohs*, all bloody *Cains*, all covetous *Nabals*, all treacherous and betraying *Judas's*, all impenitent sinners that live and dye in their sin, *All these shall be cast into the Lake of fire.*

Use 1

This
shews the
miser/ of
such as
dye in
their sins.

Seeing the Holy Ghost gives these titles and names unto all wicked and ungodly sinners, even Death and Hell: Surely this shews the wonderful misery, and the cursed estate of all those that live and dye in their sins, without

re-

reper
dam
and
O
delig
selves
ry of
that t
of wr
Fire-l
that
this w
sinful
speech
when
ven D
wretc
creatu
it self
ard, th
Lord's
ply thi
not th
where
in thei
ter tha
wrath
and He
of Go
them.

Tru
as the

repentance. Alas! it is so woful and damnable, that they be even called death and hell it self.

Oh then, let all sinners that live and delight in sin, take heed unto themselves. You do behold the woful misery of all impenitent sinners, namely, that they are no better than the Vessels of wrath, the heirs of eternal death, and Fire-brands of hell for evermore. Oh that all sinners could fore-think of this woful misery that hangs over their sinful head. What strange kind of speech is this, and of what force? when God calleth such Reprobates, even Death and Hell it self. Ah poor wretches! Ah miserable and woful creatures, which are but Death and hell it self! Oh would God that the drunkard, the swearer, the prophaner of the Lord's day, the adulterer, &c. could apply this to heart, that howsoever they see not their misery, nor the woful estate wherein they live, but cheat themselves in their sinful ways, yet they are no better than the heirs of vengeance, and wrath of God; nay indeed, very Death and Hell it self: and one day the Vials of God's wrath will be poured upon them.

Note.

True it is, that many wicked men do as the people did, in *Isaiab* his time, though

Isa. 28.

21.

though they lived in horrible sin, Yet they made a League with Death, and were at an agreement with the Grave: they had taken a Lease of Death and Hell; as the rich man, which said to his Soul, Soul take thine ease, for thou hast goods & riches laid up for many years, and so live in sin by Licence, without any Punishment: But the Lord tells him, he will break his Covenant, and disanul their agreement. And although they have lived a long time in sin, yet in the end Death will knock at their doors, and he will lay hold upon them, and they must pay full dear for their long Lease, even the loss of both Body and Soul for ever.

And is not this the daily practise of most men and women at this day? Do they not even make a Covenant with Death, and do they not labour to be at an agreement with Hell? Men live in swearing, lying, drunkenness, &c. and yet they think they shall never dye, they do imagine they shall escape for all their sins. But, (poor Souls!) let them well know, that Death and Hell will seize upon them. Nay, if they Live and Dye in thier Sins without Repentance, let them know, that they be not better than *Death and Hell it self,* and

and the
fire.

Her
rible
sight o
come g
brands
Trait o
smarte
which
of God
forth,
for D
sin.

And
Lake
shall b
of the
of the
what
drunk
John
shall b
was th
excess
&c. c
thus f
be cal
of fire
No
rer,
ment

and they must be cast into the Lake of fire.

Here you may behold what a horrible and cursed thing sin is in the sight of God, for sin maketh men become guilty of eternal death, and fire-brands of Hell. As we see when a Traitor is executed for Treason, his son smarteth for his offence. Even so sin, which is Treason against the Majesty of God, when we have brought it forth, it brings us to death and Hell; for Death and Hell is the reward of sin.

And Death and Hell were cast into the Lake of fire. Would you know what shall become of the prophane wretches of the World? Or what shall become of the blasphemers? would you know what shall become of the adulterer, drunkard, idolater, swearer, &c. St. John saith here in plain terms, *They shall be cast into the Lake of fire.* Thus was the rich Glutton, *Luke 16*, for his excess, drunkenness, and want of pity, &c. cast into the woful Lake of fire: and thus shall all impenitent sinners one day be cast into the terrible and woful Lake of fire.

Now, if a blasphemers, or an adulterer, &c. should have but this punishment, to hold one of his fingers in the flame

Use 2.

This
shews the
horrible
nature of
sin.

Luke 16

flame of a Candle one-quarter of an hour, how could he indure it? but if a man should be roasted alive upon a Grid-iron, or boyled in a Caldron of moulten Lead, what misery were this? whose heart would not quake and melt to think of it? Oh, these are nothing in comparison of those most extreame and endless torments in this Lake of Fire, when both Body and Soul shall burn and broyl, and as it were fry, and yet never be consumed in those scorching flames which cannot be quenched. All men almost are afraid to commit Treason, because Traitors are so grievously punished; they are drawn, hanged, and quartered: But alas, men are not afraid to commit Treason against the King of Heaven, though they must be cast into a Lake of Fire for evermore. Men are afraid to offend a Prince, for fear of death: and yet our Saviour bids us, *Not fear them that can kill the body, and can do no more: but to fear him that can cast both Body and Soul into hell-fire.*

Mat. 10.

And yet we may see, that men and women be more afraid to offend Men, than God, *That can cast both body and soul into hell-fire for ever.*

If we should behold a little Child to fall into the Fire, and hear it cry piteously,

fully, and the very bowels should be burnt out: Oh how would it grieve us, and make our very hearts bleed within us? How much more then should it grieve us for to see, not a child, but even our own bodies and souls cast away for ever by sin, *into the lake of fire, that cannot be quencked?* If a man should come amongst us, and cry, Fire, fire, thy house is all of a flaming fire, thy Corn and thy Cattel, thy wife and Children, and all that thou hast are consumed by fire: Oh how would this astonish us! it would make the very hair to stand upright upon our Heads, and tears to gush out of our eyes. Behold then, and see the Spirit of God crys out, Fire, Fire, even the dreadful fire of Hell gapeth ready to devour, not thy House, or thy Corn, or thy Cattel, but thy poor Soul, and that for evermore. Oh then, how should this break our hard and flinty hearts asunder, and make our hearts to bleed, if we have any spark of Grace, any care of our Souls that they may not be tormented in this lake of fire for ever?

I will leave the further handling of this point, until I come unto the next Verse, where the Holy Ghost saith again, the better to make it sink in our hard hearts, *That whosoever is not found*

Note

found written in the Book of life, shall be cast into the Lake of fire.

A double death.

Now by *Fire* in this place, we must not conceive a material fire like unto ours; but the holy Ghost meaneth here, even the *second death*, that is, *not of the body only, but of eternal Death and Damnation both of body and soul for evermore.* This is the second death, and by this we may plainly see there is a double death, *there is the first death, and then the second death.*

Death is a curse to the wicked.

The first death is the separation of the Soul from the Body, and this is common unto all; the Children of God do dye this death, as well as the wicked, yet there is some difference; for death is no curse to the Children of God, because Christ's Death hath taken away the sting of Death, it can neither dismay nor hurt them. No, it is just as a door to let our Souls into the Kingdom of Heaven: But the second they never taste of: No child of God needs to fear the second death. *For there is no condemnation to them that are in Christ Jesus.* Now as the first death is only a separation of the Soul from the Body, so the second death is a total, and also a final separation both of Soul and Body from God for evermore. And this second death doth stand

A blessing to the goodly.

Rom. 8. 1.

Wherein the second Death consisteth.

prin-

principal in these three points.

First, that all the wicked and ungodly sinners, that live and dye in their sins, shall be punished with everlasting Destruction, being severed from the blessed presence of the Lord for ever, and from the glory of his power, *2 Thes. 1. 9.* Oh what a woful Death is this, to be plucked and haled from the blessed and comfortable presence of God: whereas our Saviour Christ saith, *Matth. 5. 8.* *That our happiness, and all the joy of God's children, shall stand in the beholding of God, and being in his presence for evermore.* Then what misery, and what woe will this be unto the wicked, to be cast out of the glorious presence of the Lord for ever, seeing he alone is the Fountain of Life and happiness?

Secondly, The second Death stands in this, that wicked men and women shall not only be severed in Body and Soul from the blessed and glorious presence of the Almighty for ever; but they shall be cast into the Lake of fire, and have all their abode with the devils, and all the damned Spirits in hell, where there is no joy nor comfort, nor ease, but weeping, and wailing, and gnashing of teeth. If a man should be cast into a deep and darksome Dungeon, full of Toads and Serpents, what comfort, I pray, could he

1.

2.

Mat. 25.
4.

he have but to wish for Death? that is the Death that all impenitent sinners must dye, they must be cast out of the sweet and comfortable presence of the Lord Jesus Christ, and be thrown headlong into that terrible Lake of fire and brimstone, there to be tormented forevermore.

Mat. 13.
24.

Esa. 6.6.

Thirdly, Then the third thing wherein this second death doth consist, is, that all Reprobates shall be punished with everlasting perdition; they shall be tormented both Body and Soul with unspeakable torments; *The wrath and vengeance of God shall seize upon them*, and feed on them, as fire doth on pitch and brimstone: where they shall be ever burning and broiling, and yet never consumed: ever in pain and torment, and never have ease. And to shew the wonderful torment of Hell, of this second death, our Saviour compareth it unto a Furnace of fire: now what a woful torment is it to be cast into a furnace of Fire, and there to lye many thousand years therein? This is a torment that cannot be expressed. Again, he saith, *That their worm shall not dye, and their fire shall not be quenched*. Now what might a man do, if he should have a Worm always crawling in his Body, gnawing at his heart? This is

is the
men,
even
gnaw
their
never
gnaw
condi
rable
Fir
Sec
And
quity
Th
blesse
ther,
sence
is plea
the v
with
sence
A f
fists in
ever
acco
part f
fire, p
A pun
be in
confu
inclu
sover

is the state of all wicked men and women, they shall always have a worm, even grief and anguish of heart, ever gnawing at their hearts, and being at their Consciences: and this worm shall never dye, nor kill them, but be ever gnawing and wounding them. And this condition of the damned in hell is miserable in three respects.

First, in regard of the degrees of it.

Secondly, in regard of the place.

And thirdly, in regard of the perpetuity thereof.

The first appears in the loss of the blessed Communion with God the Father, Son, and Holy Ghost, *In whose presence is life, and at whose right hand there is pleasure for evermore.* And thus shall the wicked be punished at that day with everlasting perdition from the presence of the Lord.

2 Thes. 1.
9.

A second degree of their misery consists in the Society they shall have forever with the Devil and his Angels, according to that of our Saviour, *Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels.*

Mat. 25.
41.

A punishment which we may guess to be intolerable; to burn, and not to consume; to live, and have no end; includes all Wo and Crosses whatsoever: Cursed of Christ himself, cursed

ed of the Angels; whose curse will always be, and that is, in their Consciences: Cursed shall they be likewise of the Devils themselves, whose curse shall be always in tormenting them; never have rest, never have ease; perpetually howling and crying, which is their musick; their joy nothing but cursing and blasphemy.

Rom. 2.
8. 9.

But especially in respect of that horror, torment, and pain, that shall seize upon the bodies and souls of all wicked and ungodly men at the last day, which shall be such as shall make them cry out unto the rocks and Mountains to fall upon them and cover them, when there shall be tribulation, anguish, and wrath upon every man that doth evil.

Secondly, The place shall add likewise to their misery, and that is in Hell, the proper place of the Damned, after death: This in the Scripture is called *Hell*, the bottomless Gulph, utter darkness, the fearful Tophet, the Dungeon of despair, the burning Lake, the hollow Cave, and Chaos of all confusion; the Grave of perdition, whose furnace is always burning, whose fire is made by God's wrath, and his power upholds it, and it is blown with the bellows of his indignation, it is unquenchable, ever prepared for the Devil and his Angels: And therefore Christ bids them,

them, &c. and
dition

And
punish
fer the
ry of t
endure
wrath
end; i
termist
smoak o
more, a
night.
let all
it is th
his glo
which
enjoy
bounty
and al
of Hea
the th
societ
and A
treasu
end. S
been
death
sist.

No
shall

them, Goye cursed into everlasting fire, &c. and all to shew the miserable condition of all those that are there.

And last of all, the eternity of the punishment that the damned shall suffer there, adds not a little to the misery of the wicked; they shall suffer and endure the heat and burthen of God's wrath for ever: It shall never have an end; it shall be without all hope of intermission; for so saith St. John, *The Rev. 14. II.* *smoke of their torment shall ascend evermore, and they shall have no rest day nor night.* What a punishment will this be! let all men and women consider: First, it is the loss of Almighty God, and of his glorious and most blessed presence, which the Saints and Angels always enjoy, which is his love, his mercy, his bounty, his beauty, his gracious aspects, and all his eternal Attributes; the loss of Heaven, which is unspeakable, past the thoughts of man, the loss of the society of the holy Martyrs, Angels, and Arch-Angels, the glory, riches, and treasures for ever, and never to have an end. So then you see by this which hath been spokn, what is the second death, and also wherein it doth consist.

Now all the question will be, who shall be cast into this lake of fire? who are.

Who they be that shall partake of the second death.

are they that shall die the second death, which is such a miserable and woful death? For there is no man or woman that liveth, I think, but they suppose that they shall escape this death, they hope they shall be saved, and so escape this flaming fire; and by that hope they defer their repentance till their old age, till they have no other employment. And therefore now you shall see who they be that shall be cast into it. Look, there are some marked out unto us, *Rev. 21. 18, The fearful and unbelievers, and abominable, and murkerers, and whore-mongers, and sorcerers, and lyars, &c. shall have their part in the Lake that burneth with fire and brimstone, which is the second death.* So then the Holy Ghost telleth us, that all impenitent sinners shall be damned, and cast into this lake of fire, which is the second death; for after this there is no repentance, no recovery: there will be a great gulph, as *Abraham* told *Dives*, between the Godly and ungodly; the godly see and behold the ungodly in hell, as *Lazarus* did *Dives* in hell-torments.

Then what a strange thing is this? The Holy Ghost telleth us who shall be damned and cast into the Lake of fire, all impenitent sinners; the blasphemers, the drunkard, &c. and yet no
man

man (almost) will believe this. Well, the Spirit of God cannot lye: He saith, *that all the wicked and ungodly sinners shall be cast into the Lake of fire, which is the second death.* Now, tell never so wicked a wretch of his sins, as his swearing, &c. and what will he say, *Tush, God is merciful, I hope I shall be saved:* Is not this, I pray, to give the Holy-Ghost the lye? Tell the Drunkard, or the Prophaner of the Lord's day, that they must one day give an account of this their ill language, and rude behaviour, or that they shall be damned; do they believe this? Oh, no, no, for if they did believe it, how durst they be so bold to live in sin? Well, howsoever these vile wretches say they hope to be saved as well as the best of them all; yet know, this is the truth of God, the Holy Ghost telleth us plainly, *That all unbelievers, and thieves, and murderers, &c. shall be cast into the Lake of fire and brimstone, which is the second death.*

BUT unto you, whose hearts do tremble for fear of these things, whose souls do melt for fear of this same second death; if you would know how to escape this terrible Lake of fire, and how to avoid this second death, which is the eternal damnation and torment

Such as
have the
first resur-
rection,
shall e-
scape the
second
death.

both of body and soul, you shall see how the spirit of God doth not only shew you how to escape Hell, but to come to heaven, not only to avoid damnation in this Lake of fire, but to obtain salvation and joy in the blessed and glorious presence of God for evermore. Now see what the Holy Ghost teacheth in the 6 verse of this Chapter, *Blessed and holy is he that hath his part in the first Resurrection, for on such the second death shall have no power; but they shall be the Priests of God and of Christ, and shall reign with him a thousand years, that is, for evermore.*

So then, would you know what manner of men and women shall escape this second death, and eternal damnation in this Lake of Hell-fire? Why, the holy Ghost saith, they, and none but they, that have their parts in the first Resurrection. So it is manifest in these words, that there be two resurrections, and also a double death: the Children of God have a double resurrection, and one death; but all wicked and ungodly sinners have one resurrection and a double death. So then let us see what is meant by this first Resurrection, namely, our rising out of the grave of sin, to newness of life: this is the first resurrection. *You that were dead in trespasses*

Eph. 2. 1.

and

and sins
ried
as he r
even
life.

So
ther
Hell
look
dead
are-
Do
con
Do
kee
fles
ob
Re
co
w
th

and fins hath be quickned: and we are buried with Christ in Baptism, that like as he rose again to the glory of his father, even so we should walk in newness of life. Rom. 6. 6.

So then, would you know whether you shall escape eternal fire in Hell, even this second death? then look into your own souls; Are you dead to all your old sins, and new sins? are you quickned in the inner man? Do you hate sin as well when it is committed by your self, as by others? Do you labour to mortifie and keep under the works of the flesh, and walk in all holy-duties of obedience, both to God and man? Remember what is said, *There is no condemnation to them that are in Christ, which walk not after the flesh, but after the Spirit.* Rom. 8. 6.

Blessed and holy are they that have part in the first Resurrection: Where he shews, that none shall be blessed, none shall have part in the first Resurrection, and be freed from the second death, but such as be sanctified to live a godly life, that are partakers of the first Resurrection. And therefore if you desire to be blessed, and escape the second death, which is everlasting damnation both of body and soul, then

labour to live here a godly life, for these two, *Justification* and *Sanctification* cannot be severed.

Use.
Comfort
to the
godly.

And this is a very great comfort to all the true members of Christ, that do repent and leave their sins, and do strive to conquer their unruly passions, bearing what wicked men lay upon them patiently, and strive to live a godly life; though they be in misery, in poverty, in want, and in the end dye the first death of the body; yet they shall be freed from the second death, that is from eternal death. the gates of hell shall not prevail against them. And therefore as you love your souls, as you desire to be blessed, and to escape eternal damnation, which is the second death, Labour (I say) to have a part in the first Resurrection, to dye unto sin, before ye dye unto Nature, and live in newness of life.

Rom. 8.
Rom 6.

But as for wicked and ungodly sinners, that live in sin, delight in sin, that have no part in the first Resurrection; their case is woful, they be subject to the second, that is, eternal death and damnation: *For if ye live after the flesh, ye shall also dye.*

And therefore deceive not your selves as many do, which think, if they come to Church, hear the Word, receive the

the Sacraments, all is well, they hope God will be merciful to them, and hope they shall not be damned. Well, mark what I say, thou mayst come to Church duly, thou mayst hear the Word of God as long as thou livest, thou mayest receive the Sacrament as often as thou wilt: but if thou hast not thy part in the first Resurrection, that is, unless thou live a godly life, unless thou mortifie thy filthy sins, and ungodly desires, unless thou become a new creature, surely thy estate is lamentable, and thy part is in the Lake of fire and brimstone, which is the second death. And therefore let no man deceive himself to think, because he hears the Word, professeth the Gospel, receives the Sacrament, that therefore he is well enough: No, no, though thou hear never so much, if thou live in sin, swearing, drunkenness, &c. thy estate is as woful as before, because thou art not freed from the second death.

And mark this difference: the children of God have two resurrections, and one death: they rise from sin in this life, unto a newness and holiness of life: and they rise at the last day unto eternal life in heaven, and therefore truly blessed. But graceless and godless

Note.

sinners have two deaths, and but one Resurrection, they dye in sin here, they are dead in sin, and delight in sin here, and so they dye the first death of the body, and eternal death, *the second death of body and soul in hell.* And as they never had part in the first Resurrection, so the second Resurrection is only to judgment, to death. Nor is that all, to dye, and go to Hell, for they shall be in a Sea of miseries, and in an Ocean of Calamities; fire continually flaming about them, and yet not wasted, nor they consumed: then the worm of their consciences, which they never felt in their former life, shall bite and gnaw within them, rage, and madness, and wrathful indignation be among them. When they shall look up, and behold the Angels, and Saints triumphing and rejoycing; what a terror will this be to them, to behold nothing about them, but fearful black Devils to affright them, brimstone and hot burning coals under their feet, the revenging hand of God over them, and his Angels pouring forth the vials of his wrath and indignation upon them, never ceasing, no intermission? For their torment shall be both comfortless and endless: they shall be always dying.

dying, yet never dead: they shall be always in the flame, and yet not have any hope to be consumed. Their meat shall be griping hunger, and famine intolerable: their drink shall be Lakes of fire and brimstone: their pleasure shall be howling and roaring of foul deformed Friends, accompanied with Devils, barbarously and cruelly handled. Thus, heaven they have lost, which cannot now be purchased: hell they have received, and the place must needs be endured: and look how many sins and offences they have committed and run on God's score, which their own Consciences can testifie, so many kinds of tortures and punishments are severally provided for them in hell. O how many causes of weeping and doleful crying shall those miserable wretches then endure? They shall howl and weep because they cannot be heard, nor yet appeal from God's dreadful judgments: they shall weep and lament, because their pleasures which they enjoyed in their lifetime, have been the only cause which hath brought them to all these woes and sorrows: They shall weep and howl, and cry, and no man pity them: and shall weep with bitter tears, because they shall know their miseries are past all

all recovery, and their repentance too late; Then they will begin to curse their Birth-day, and their Parents which brought them up: and the Paps which gave them suck shall they ban and curse, and the place and air that gave them the first breath; and will cry, wo, wo, that ever I was born to neglect God's Commandments, and to break his Laws, and neglect his Ministers and Holy Word, running after my own inventions; and thus have I justly deserved hell-fire for evermore.

And therefore if you would live when you be dead, you must dye to sin while you are alive: Only the penitent sinner shall live for ever in eternal life; only those which dye to sin, shall escape the second death. But the impenitent that lives and delights in sin here, shall dye for his sins eternally; nay, he shall never taste of the life to come: but as he would not labour to have his part in the *first resurrection*, so he shall be sure to have his portion in the *second Death*, which is so fearful a thing, that it might make even the flinty heart to break in pieces, to lye in Fire burning for ever, without any ease or end, and never to consume, nor waste away: Oh then, let us look

unto it, and labour to have our part and portion in the *first resurrection*, and then shall the second death do us no harm; but we shall live in joy and happiness for ever in heaven with the Almighty; and all the Angels, and Arch-angels, and holy Saints shall be our companions for ever, and without end.

15. *And whosoever was not found written in the Book of Life, was cast into that Lake of fire.*

THE former Verse did shew to us the execution of the last judgement upon all wicked and ungodly sinners, and of that we spake the last time. Now in this verse we may observe the different estate of the children of God, and of the wicked; for as there are but two sorts of men good and bad, *Elect* and *Reprobate*, *penitent* and *impenitent*, the children of God, and the limbs of Satan: So there be but two places, *Heaven* and *Hell*, joy and pain, the *right hand* and *left*: And the rewards shall be according, either *blessed* or *cursed*, for so Saint John saith here, *The elect shall have eternal life: but they that be reprobates, shall be cast into the Lake of fire.*

First

First, concerning the Elect, and those that be chosen in the Lord Jesus, and whose names be written in heaven: As their lives do differ from the wicked and ungodly, so their estate after this life is far different: for they shall be
 2 Cor. 2. blessed and happy for ever. And if you
 9. do ask what is the blessedness that all the Elect shall have? I answer with Paul, *The eye of man never saw it, nor ever entred into the heart of man to conceive the hundredth part of this happiness.* Yet we may out of the word of God gather some relish of it, as it is described unto us.

1.
 Wherein
 man's
 happiness
 in death
 consists.

2 Cor. 25
 28.

Mat. 25.

2.
 Rev. 21.

1 Cor. 15
 18.

And first and formost, this blessed estate of the godly at the last day, stands in this, that God shall be all in all unto us: What good things soever the heart of man can wish, that will God be unto us. If thou desire wealth, God will be it unto thee: if honour, or pleasure, Almighty God will be all in all unto us: nay, every Child of God shall have as it were a Kingdom, *Come ye blessed, &c.*

Secondly, In the Kingdom of Heaven there shall be no manner of want: for we shall be freed from all sin, and all defects in the body and soul shall be supplied: And though we see God now but in part, yet then we shall behold

hol
 com
 see
 and
 the
 Adv
 Gho
 perf
 for e
 and
 T
 like
 shall
 them
 was
 glori
 be
 Dea
 poin
 that
 livin
 and
 Jesu
 Fo
 endl
 and
 for e
 ual
 God
 nefs
 there
 cont

hold him face to face, unto our eternal comfort; not, as in a glass, darkly, but see and behold him even as we are seen and beheld perfectly: and Jesus Christ the Lamb of God which hath been our Advocate; and the Vision of the Holy Ghost, not like a Dove hovering, but perfectly and directly, *and we shall then for evermore live in his blessed presence, and reign with him for ever.*

Thirdly, Then all the elect shall be like unto Jesus Christ: so saith Paul, *He shall change our vile bodies, and make them like unto his glorious body.* Christ was most holy, pure, incorruptible, and glorious: even so shall we be: we shall be for ever freed from Sin, Satan, Death, Hell, and the Grave. And at the point of Death, let us intreat the Lord, that he would be a fountain of ever-living Water, to besprinkle our souls and hearts, for his Sons sake Christ Jesus.

Fourthly, In Heaven we shall reap endless joy, and eternal happiness: and shall delight in praising of God for ever; so as we shall keep a perpetual Sabbath, and joy in the service of God for ever. Oh it is a great happiness to be in the presence of God: for there is glory, and honour, and true content indeed: Where we shall have
joy

Rev. 21.

10, 17.

Ps. 17. 15

Rev. 22. 3

3.

Phil. 2. 24.

Ps. 16. 11.

joy without sorrow, a day without night; no valley of tears, but a *Sion of glory*, and endless comfort. And this shall be done unto all which fear God, and whose names shall be found written in the book of Life.

Ute.

Mal. 3. 14.

Oh then, cursed be those men and women, who think and say, It is in vain to serve the Lord: or as *Pharaoh* said, *Who is the Lord that I should fear him?* Oh, no, then men shall know it is not in vain to serve the Lord: for if we will not be careful to keep a good conscience, and serve God aright, and so go to heaven by example: we then must expect to go to Hell with the wicked for company; nay, God will put a difference between them that serve him, and serve him not. And this should encourage all men to labour to abound in holy duties, seeing God will reward even the least work of faith

If thou give but a cup of cold water in the name of Christ, verily thou shalt not lose thy reward. Though our works cannot any way merit, yet he will in mercy, for his Son Christ's sake, thus crown the good works of his children.

And seeing a few shall be saved, O let us labour to be of that little flock,
let

Let us above all things seek this Kingdom of God, If thou obtain this, thou art happy and blessed, although thou lose all the world besides: and if thou lose it, thou art miserable and wretched, though thou win the whole world. O then, what mad-men are we if we do never seek for this, or dream of heaven, until we have one foot in the grave, or in hell: Let us not then think to gain a Kingdom so easily; we cannot go to heaven on beds of Down, but we must strive to enter therein; not easily, we must take pains; for what is got without? And as life is sweet, joy, riches honour, and pleasures are sweet; so to have them for ever without fear of losing, this is a blessed thing; for so it is with them that be in possession of this Kingdom, they shall be out of all fear to lose it, and shall reign with Christ for evermore.

Thus (in some sort) you may conceive the blessed and most happy estate of all the elect and faithful children of the Almighty, which ought to stir us up to repent, and turn to God, while we have time and space.

But what shall become of the rest, the ungodly sinners? of them whose names be not written in the book of life? alas poor wretches! distressed souls!

Mat. 25.

souls! it grieves me to think of them; it would make a man's heart for to melt, to think on their most woful misery: And I quake to speak or think what shall become of them after this life. The holy Ghost saith here, *They shall be cast into the Lake of fire*: What then shall become of the swearer, drunkard, &c. *They shall be cast into the lake of fire*. And so saith Christ, *Go ye cursed into everlasting fire*, &c. This is their end, and this is their portion for evermore. Ah miserable wretches! ah vile creatures! ah miserable sinners! it had been far better for them they had never been born, or had been rather Toads or Serpents, than Men. For besides this, that they shall be cast out of the glorious and comfortable presence of Almighty God and his holy Angels, *They shall be cast into the Lake of fire for ever*.

Concering this Lake of fire, into which all impenitent and hard-hearted sinners shall be cast for ever, I have already described unto you; and for a conclusion to put you still in mind of this Lake, this Hell, this Tophet, this place of torment, which will never have end, I will set down three special points, and that briefly.

First, the extremity of it.

Then, secondly, the perpetuity of it.

And

And
And
it shor
ners to
for fea
torme
And
peat i
probab
Lake o
little o
ble at
to tea
be tho
hearts
Lake o
of fire,
the tor
woe, a
ture af
the un
micked
into the
none i
saith,
&c. a
and y
the str
Their
8. 44
gnaw t
ment

And thirdly, that it is remediless.

And which well considered, methinks it should make the flinty hearts of sinners to melt, and to break in pieces, for fear they do come into this place of torment, into this Lake of fire.

And seeing the spirit of God doth repeat it again and again, that all reprobate sinners shall be cast into the Lake of fire, it is to shew, that men do little consider of that, they do not tremble at it; and therefore he beats upon it, to teach us that it is a special point to be thought on, to mollifie our hard hearts. And first, concerning this same

Lake of fire: in that it is named here *Lake*

of fire, this noteth to us the extremity of the torment, that it is a place of endless woe, and unspeakable pain. The Scrip-
I.
The ex-
tremity
of it.

ture affords it sundry names, to set forth the unspeakable torments thereof. *All*

wicked and impenitent sinners shall be cast

into the Lake of fire. For of all torments,

none is so extream as fire. And Christ

saith, *There shall be weeping, wailing,*

&c. and it shall be most hot,

and yet most cold, which shews

the strangeness of this fire, &c. Again,

Their worm shall never dye, Mark

8. 44. That worm which shall

gnaw their Conscience, even the tor-

ment of their Consciences. Oh what

Rev. 2. 8.

Luke 13.

28.

a woful thing is this, for any man or woman to have a worm continually to gnaw their bowels within, never to let them alone, or to give them any rest! Such shall be the misery of the wicked. Again, *Topket is prepared for the King, he cannot escape, and it is deep and large, and the burning thereof is fire and much wood, and the breath of the Lord, as a River of brimstone shall kindle it, Isay 20. 33.* So as the wrath of the Lord shall be as a bellows to blow it, and as a River of brimstone to maintain it. By this you may a little conceive the extremity of this woful Lake of hell-fire. But if I had the tongue of men and Angels, I could never express it to the full. For as the joys of heaven be unspeakable, so the torments of hell cannot be expressed; at what time the full wrath of God shall seize upon the Reprobates, both body and soul, and shall feed upon them for evermore.

Now to the end you might the better conceive the extremity of it, you must know that the torments of hell be universal, even in all the parts of the body, and the faculties of the soul at once, the mind, the will, the conscience, the affections, the head, the heart &c. all at once shall be tormented. The pains in this life are for the most part

par-

particu
but in t
mented
we may
as in t
which
for a w
ful thi
even i
ber s
serve i
crys o
Luke
so gre
a who
it, fo
stuck
his fla
the F
and y
it not
Bu
wofu
of fir
Savio
foot o
ver s
ver
cut t
is,
for i
than

particularly in some part of the body ; but in this fire the sinner shall be tormented in all parts at once ; and yet we may see that some pains there be , as in the Convulsion, or the Stone, &c. which men would not willingly have for a whole world. Alas, what a woful thing will this be , to be tormented even in all, and every particular member so extreamly ? Let one example serve in this point ; the rich Glutton crys out, *Ob, I am tormented in this flame!* Luke 16. The torments and heats was so great, that he would have given even a whole world, if he had been Master of it, for so much water as would have stuck upon his finger , to have cooled his flaming tongue. Thus you see , that the First is most extream and woful , and yet men will not belive it, they fear it not.

But let every one think on the most woful and extreme pain of this Lake of fire , let us make that use which our Saviour teacheth , *If thy right hand or foot offend thee* , that is, any thing never so sweet, or never so profitable, never so dear or near unto us ; *Let us cut them off, and cast them from us* , that is , let us forgo and forsake them all ; for it is better to go lame into heaven, than whole into hell ; it is better to go naked

Mar. 6.

naked in heaven, than in costly apparel in hell: O therefore let all carnal men, and ungodly sinners that live in pleasures, and in sin, know they shall pay full dear for these things, even the loss of their own souls in Hell for ever.

2.
The perpetuity
of it.

Secondly, as the pains of Hell be easeless, and most extream, so they be endless and perpetual, no end of them for evermore: So *Abraham* tells the rich Glutton; *You that are there, cannot come hither*, Luke. 16. And so saith St. *John*, Rev. 12, *It is a Lake of fire and Brimstone, that burneth for ever*: So, *Go ye cursed into everlasting fire*, Mat. 25. 41 It can never be quenched; when as damned sinners shall lye therein many thousand years; yea, as many as there be Stars in heaven, yet it shall never have an end. If a man should, once every thousand years, take one spoonful of water out of the Sea, how many thousand years would be expired, before he should have emptied the same?

Oh consider this, you that forget God; consider this you which condemn the Word of God, prophane the Lord's Sabbath, that make no conscience at all of Drunkenness, but rather count it good fellowship, and will brag and boast of it. What treasure of plagues

plagues the Lord hath reserved for the damned. Oh, let us think often of this, that these same torments be both endless and easeless. Oh what Mad-men and women, and what fools be we, that will now enjoy the pleasures of sin for a season, and then to lye in torments for ever. What will it benefit or profit us to enjoy a little worldly pelf, money, lands or livings here, for to live in all pleasures or delights, some sixty or eighty years, and then to be tormented in hell-fire for ever-more? And yet do we not see that such is the extream folly and madness of many men, that they will have their penny-worths here, although they pay never so dear for them in the life that is to come.

Thirdly, These torments as they be endless and easeless, so they be remediless. This we may behold in the rich Glutton in Hell, who would have given a world, if he had been owner of it, and yet for all that he could not have it, it was then denyed him. For there is no ease nor remedy in Hell, no Redemption after death; no silver nor gold; no wit nor policy, no appealing to another Judg; but he must lye by it for evermore, even in this close prison until he hath paid the Debt and uttermost farthing. For if all the

blessed

3.
Remedi-
less.

Exhortation.

bleſſed Saints and Angels in the Kingdom of heaven ſhould fall down at the feet of Chriſt, to beg but for one ſoul, it could do him no good, Chriſt would deny them all, they muſt have the re- pulſe.

Oh then conſider this; this is it that ought for to make all men quake, and all hearts to tremble, that in hell is no eaſe nor hope of Redemption. This is that which makes the Devil and damned ſpirits to fear and to tremble, and yet it cannot move Flinty and Stony-hearted ſinners once to be afraid. O then, I beſeech you, let us think on theſe things now in the days of mercy: now the remedy is to be had, now we may avoid this fearful miſery, now we may eſcape this woful torment, and wrath to come.

If we will now repent, if we will now leave our ſins, and beg pardon of Almighty God for them, we may eſcape: but after death there is no time of mercy, but only judgment and torment, but Fire and brimſtone, and the wrath of God for evermore. And therefore now let us repent, let us bewail our ſins, while we have both time and breath to repent: and live as the ſervants of God, and not as the ſlaves of ſin and Satan any longer, and

and the Gates of Hell shall not prevail against us, nor the second death triumph over us.

Our blessed Saviour telleth us, that the soul of the poor beggar is more worth than many thousand worlds. And therefore the loss of a soul is greater than the loss of the whole World: What benefit were it for a man to win the whole world, and presently to lose both body and soul?

If a man should lose house, land, wife, children, and all that he hath, yet it is nothing in comparison of his soul; that is a loss of all losses, to be severed from God, and from Christ, and to be in hell torments for ever. O then let us know what our souls be worth, and what Christ paid for the ransome of them, and let us learn to prize them above the whole world. But alas, men cannot so esteem of them: Oh no, men will for one penny with Judas, or an hours pleasure, hazard loss of soul and body for evermore. Ah poor soul! thou didst never yet know what thy soul is worth. Christ Jesus saith, it is more worth than all the world, Oh let us esteem of it, and value it, and account all riches, pleasures, or profits, as dung, so that our souls, our poor souls may be saved in the day of our Lord.

2 Pet 3. 6

for a conclusion to this purpose; let us remember the words of St. Peter, The world that then was, perished, overflowed with water. Again St. Peter gives us here a good Lesson, and tells us, that the heaven and earth which are now, are kept by the same word in store, and reserved unto fire, against the day of judgement, and of the destruction of ungodly men, v. 9. The Lord is not slack, but patient, v. 10. Howbeit the day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with a noise, and the Elements shall melt with heat, and the earth with the works therein shall be burnt up. Seeing therefore that all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godliness, looking for, and hasting unto the coming of the day of God, in the which the heavens being on fire, shall be dissolved: but we look for new heavens, and a new earth, according to his promise, wherein dwelleth righteousness. Wherefore beloved, since ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of the Lord is salvation. 1 Pet. 4. 7, Now the end of all things is at hand, be ye therefore sober, and watching in prayer. Luk. 21. 34, Take heed to your selves, lest at any time

time your hearts be oppressed with surfeiting and drunkenness, and cares of this life, lest that day come on you unawares. For as a snare shall it come on all them that dwell on the face of the earth; watch therefore, and pray continually, that ye may be counted worthy to escape all those things that shall come to pass, and that you may stand before the son of man. For it is he that will say, Arise ye dead, and come to judgment. Now I have done with the Text, and have shewn you the way to get a good conscience, and the benefit of it, and likewise the reward of an evil Conscience, which is, the lake that burneth with fire and brimstone for ever. Now I will not leave you in horreur and dread in the conclusion of the Text, being the last words of it, but I will comfort you with the description of heaven, and the joys thereof, as St. Paul relates in 1 Cor. 2. 9. *The things which eye hath not seen, neither ear hath heard, neither came into man's heart, are, which God hath prepared for them that love him.* If the holy Apostle St. Paul being taken up into Paradise, heard such words which cannot be spoken, and are not possible for a man to utter, as he testifieth of himself 2 Cor. 12. 13. How should I take upon me, to shew you these joys, which neither eye hath seen, nor ear hath heard, nor ever entered into the heart of man? I 2 Here-

Herein I know mens minds will run upon needlesſe curioſities, which is no part of my duty to ſatiſſie : as alſo to ſhew you mine own devices and imaginations, were a thing to ſet forth mine own folly : but ſo far forth as man's reaſon may ſearch, and there we muſt ſtay. For man's reaſon in ſpiritual affairs is altogether fooliſhneſs : nay, rather ſo far forth as God's Word doth inſtruct us, we may be deſirous to learn, as alſo to be content, although many things be hid from us. Let it therefore be ſufficient unto us, if we may but have a taſte of thoſe joys, and that it pleaſeth God in a meaſure to grant us ſome knowledg of them.

Adam being in the earthly Para-diſe, knew not all the ſecrets and commodities thereof : and how ſhall we think to attain the full knowledg of the heavenly para-diſe ? But ſeeing God doth grant us the underſtanding of theſe matters, but after a ſort, he doth it for our good, that ſeeing thoſe Joys which we can conceive are ſurpaſſing excellent, and yet the heavenly Joys do ſurmount our conceits, by many degrees ; further we might the more be drawne into love with God himſelf, who hath ordain'd ſuch a re,unſpeakable, incomprehenſible, and endleſſe excellencies,

cies, for them that love him, and live in his obedience.

I will first shew you what a blessed Life is, and what they enjoy in Heaven. A blessed Life, is the fruition of God himself, which is our chief good, the most plentiful Fountain and treasure of all goodness, in whom all godly men that dye in a true and lively faith, and invocation on the Son of God, are raised from the dead, and delivered from all evil, and united to the quire of Angels and Saints in Heaven; and there behold God the Father, Son, and Holy Ghost, not as in a glass, or riddle, or darkly, but face to face, even as I am seen; and live free from all calamities, miseries, diseases, labours, and griefs; and with ineffable joy and comfort, celebarte God's praise to all eternity. For the world is but a valley of tears, and this life is full of all sorts of miseries: but God in the life to come will wipe them all away, and death shall be swallowed up in Victory: and he will take away the reproach of his people from off the earth, *Ejay 24. 8. He will swallow up Death in Victory: and the Lord God will wipe away all tears from all faces: and the rebuke of his people shall he take away from off the earth, for the Lord hath spo-*

Acts 14.
21.

Psal. 3. 6.

ken it. In so great felicity shall the righteous live for ever, and receive a Kingdom of Glory, of which St. Paul saith, *that we must through much tribulation enter into the Kingdom of Heaven*: and of this Kingdom we are heirs, and the Sons of God the most high: for David affirms as much, *Trou, O God, hast made him to have dominion over the works of thy hands; thou hast put all things under his feet*. In Heaven we shall be free from the cogitation of sin, and assaults of the Devil, and be so secure that we shall fear no evil: for the Lord will rule us with his right hand, and defend us with his holy arm. As also considering our own great unworthiness, we might with the Prophet David break forth into the Praises of God, *Psal. 144. 3.* and say, *Lord, what is man that thou hast such respect unto him? or the Son of man, that thou so regardest him?* Now as the Prophets do stir up the peoples minds to serve and honour God, by setting before them the temporal blessings of this Life, and thereby giving them an earnest of greater blessings to come: so is the happy estate of everlasting Life described unto us by such earthly comparisons as our natural capacity can

con-

conceive ; that we beholding, in mind and contemplation, those wonderful joys which we can conceive, may grow into admiration of those heavenly and incredible excellencies which are altogether past our conceit, and far beyond our reach and understanding. For as spiritual blessings do far surpass corporeal blessings, so heavenly joys do far exceed all earthly glory; yea, and these stately secrets of another life, are so much hidden from flesh and blood, that all the Learning of the Wise men of the world, can come nothing near them; That in this case they may truly say with the Astrologers of King *Nebuchadnezzar*, *Dan. 2,* *It is a rare thing, and there is no other that can declare them but God himself, whose dwelling is not with flesh.*

But let us a little behold what flesh and blood hath set down concerning these joys of Heaven. In the Turkish *Alcoran*, that is, a Book which they use instead of a Bible, which Book *Mahomet* their Prophet left unto them as the Learned have searched out, thus the joys of heaven are set down. Their Prophet promiseth them Garments of Silk, of all sorts of Colours, Bracelets of Gold, and Amber; Parlours and Banqueting-houses upon Floods and

The Turkish Paradise.

Rivers, vessels of Gold and Silver, Angels serving them, bringing in Gold, Milk; in Silver, Wine; lodgings furnished, cushions, pillows, and down-beds, most beautiful Women to accompany them; Gardens and Orchards, with delightful Arbours, Fountains, Springs, all manner of pleasant Fruits, Rivers of milk, honey, and spiced wine; all manner of sweet odours, perfumes, and fragrant scents: and to be short, whatsoever the flesh shall desire to eat: Thus fleshly people have a fleshly Religion, and a fleshly Paradise to inhabit; and sensual men have imagined the joys of Heaven according to their sensual delights; and yet to them that have any sense or reason, it cannot chuse but seem to end all in a fable. These joys are seen in Princes Courts, these joys are seen in the Turkish Kingdom: but the joys of Heaven are such, that no eye hath ever seen them.

But to leave these deceived Turks to their false and feigned joy, let us consider what others have imagined, not much unlike to this: which is expressed by way of comparison, of a poor man's miserable estate, suddenly changed into most unlooked-for happiness: whereby the joys of another Life, may appear by the miseries of this:

As

As if a poor man that were out of his way, wandering alone upon the Mountains, in the midst of a dark and tempestuous night, far from company, destitute of Money, beaten with Rain, terrified with thunder, stiff with cold, almost famished with hunger and thirst, and near brought unto despair, with a multitude of miseries, should in the twinkling of an eye, be placed in a goodly, large, and rich Palace, furnished with all kind of clear Lights, warm change Fire, sweet smells, dainty Meats, soft sudden Beds, pleasant Musick, fine Apparel, and un- and honourable company, all prepared look'd for him, and attending his coming, to for- serve him, to honour him, and to an- noint and crown him a King for ever: Behold the miseries of this life, and the joys of another: yet is this but an imagination, and the Wit and Wisdom of Man can devise a great deal more; and yet all far inferiour in degree to those true joys that hereafter shall be found. See how the invention of men, blinded with their natural conceits run all upon outward comforts, and sensual joys all for the Body; and as for the Soul, that is not once remembred.

Now from the Devices, Inventions, and Imaginations of men, all which come nothing near to the effect of

this matter: let us come to hear the Revelation of the Scripture, and if any where this blessed estate be to be found, we shall read it in the Book of the *Revelations*: wherein, although many things be hard and intricate, and passing mens understanding, yet is this matter lively described after a measure, and in a sort, under the name of the City of God, and the Heavenly *Jerusalem*. And strange it is, that those matters, that neither eye hath seen, nor ear hath heard, nor ever entred into the heart of man, should so much be opened and revealed, as there we read, *Rev. 21.*

The description of the place where those joys are to be found, under the name of *Jerusalem*.

First then, let us speak concerning the place, then concerning the commodities thereto appertaining. The place is heavenly *Jerusalem*, the City of God, the Land of the Elect, which the Apostle describeth after this sort: *And I John, saith he, saw the holy City, new Jerusalem, come down from God out of Heaven, prepared as a Bride trimmed for her Husband: Whereof the Prophet Isay speaketh in person of God; chap. 65. 17. For so I will create new heavens and a new earth, and the former shall not be remembred, nor come into mind. But be you glad and rejoyce for ever, in the things that I shall create. For I, behold I, create*

create *Jerusalem*, as a joy. And I will rejoyce in *Jerusalem*, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying: and where we shall sing no more the Song of *Babylon*, but the Song of *Sion*, saying *Holy, holy, holy, Lord God of heaven and earth.*

Of this Heavenly Kingdom we may say with *David*, How amiable are thy Tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth for the Courts of the Lord, my heart and my flesh cryeth out for the living God. Blessed are they that dwell in thy house, they will be still praising thee: for a day in thy Courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the Tents of the wicked. These be the Tabernacles of health and security, the Lord himself saith thus, *My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.* Of this the Lord saith, *I will feed them in good pasture, and upon the high Mountains of Israel shall their fold be; there shall they lye in a good food, and in a fat pasture shall they feed, even upon the Mountain of Israel, and shall possess a Kingdom which cannot be shaken.* And this Kingdom of heaven is such a Kingdom, that it is past thought, it is very spacious.

Psal. 84.

1, 2.

Esay 7.

32.

Isa. 32.

18.

Ezek. 34

14.

Psal. 27.

13.

spacious, it is a Paradise, it is the Kingdom of grace, it is the Kingdom of glory, it is the Kingdom of our God, the Kingdom of Christ, a Celestial Kingdom, a Kingdom not made with hands, but an immortal Kingdom, because it is established by Grace. It is a Kingdom, which hath a King that never dies, nor is subject to change, but hath durance for ever and ever, and at whose right hand are pleasures World without end. It is likewise all glorious within: the gates are of Pearl, and the coverings are all of fine gold, & the pavements are of precious Stones. Our meat shall be *Manna*, which is the Angels food: our drink shall be wine, our musick Quires of Angels: and if we desire voices, there shall be the Seraphims and Cherubims, with the 24 Elders falling down, and saying, *Holy, holy, holy, Lord God of Hosts*. And if we be loath to go to this place, it is because we do not know how to come thither, even as a Child that will cry to go from the Mother to the Nurse. This Kingdom is that, of which David saith, *I had fainted, unless I had believed to see the goodness of the Lord in the Land of the Living*. In which we believe we shall see so many, and so great good things of the Lord, prepared for

for them that love and expect him. *For since the beginning of the World, men have not heard, nor yet perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. How excellent is thy loving-kindness, O Lord! therefore the Children of men put their trust under the shadow of thy wings, they shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the River of thy Pleasures. For with thee is the Fountain of Life: in thy Light shall we see Light. This is that holy City spoken of in Revel. 21. 21, and so forwards, of which St. John saith, The 12 gates are 12 pearls, every several gate was of one pearl, and the streets of the City were pure gold, as it were transparent glass. And I saw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it. And the City had no need of the Sun, nor of the Moon to shine in it: for the glory of God did enlighten it, and the Lamb is the light thereof. And there shall be no Night there, and they need no Candle, neither the Light of the Sun: for the Lord giveth them light, and they shall reign for ever and ever. Of this Heavenly City speaketh the Prophet Esay: In this mountain shall the Lord of Hosts make to all the people*

Isa. 54.

4.

Psal. 36.

7, 8.

Isa. 25.

Pfal. 17.

15.

Pfal. 16.

11.

a feast of fat things; a feast of wine on the lees, a feast of fat things full of marrow, of wines on the lees well refined. *David resolves thus.* As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness. Thou wilt shew me the path of Life, in thy Presence is the fulness of joy, and at thy right hand are pleasures for evermore. This is the holy of holies, it is holy in respect of the glorious company that is in it: for there are none but Saints and Angels; and it is most holy, because the sacred presence of the Deity is there.

O glorious Banquet! Oh Heavenly Seats! O eternal Mansions! in which the Souls of the Blessed always are replenished, and with all godly joys shall abound: and being adorned with Crowns, they shall assist the Angels sitting in a Regal Throne, that shall be made worthy of eternal Life: and which is the highest happiness of all, they shall enjoy continual Conversation with Jesus Christ, with his Archangels, Angels, and the higher Powers, Thrones, Dominions, Principalities, and Powers, that exceed all Gold, precious Stones, and the bright rays of the Sun.

As for the King of Heaven, nothing can

can be said sufficiently, for he exceedeth all hearts thoughts. If *Peter*, who saw our Saviour's Transfiguration in the Mount, in a Cloud, that was but an Image of the glory that was to come faith unto Jesus, *Master, it is good for us to be here*, rejecting all worldly pleasures from his mind, in respect of that: what shall we say, when the very truth shall appear, and we have the fruition of the same? Likewise in the Epistle to the *Hebrews* 12. 22. we may behold the blessed estate of those that shall enjoy the Life to come, Ye are come to the Mount Sion, to the City of the Living God, the Celestial *Jerusalem*, and to the company of innumerable Angels, and to the Congregation of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Testament. And how this heavenly City, and new *Jerusalem* is described, we may read it notably set down in the 20 of the *Revelations*, where, by divers earthly similitudes, the glory thereof is shadowed, setting forth the same by those things which make earthly Cities famous and admirable; as the great compass and height of the walls, and stately buildings, the gorgeous furniture thereof, Jewels,

The
Church
dispersed
through-
out the
world:
therefore
the gates
East,
West,
North,
South.

Pfal. 46. 4.

Jewels, and precious Stones, pleasant Rivers, and the Tree of life in the midst thereof: no light in the City. But let us behold the order and frame of the City, as we may read in the aforesaid Chapter of *Revelations*, which I still I refer you. The matter declared, is as followeth, beginneth at verse 12. This City *Jerusalem* had a great wall, and high, and at the gates 12 Angels, and the names written, which are the 12 Tribes of the Children of *Israel*. On the East part there were three gates, and on the North-side three gates, and on the South-side three gates, and on the West-side three gates; and the wall of the City had twelve Foundations, and in them the names of the Lamb's twelve Apostles: and the City lay four-square, and the length is as large as the breadth of it, and the length and breadth of it, and the height of it are equal: and the building of the wall of it was of Jasper, and the foundations of the wall of the City, were garnished with all manner of precious stones, and the 12 gates were 12 pearls, & every gate is of one pearl, and the streets of the City are pure gold, as shining glats. The names of the precious Stones are further there recited.

Oh glorious City of God! There is a River the streams whereof shall make glad

glad the
bernacle
thou, O
River o
sure, a
the Sa
cloath
Lamb
with t
saying
sitteth
Amen.
and T
Power
for ev
You
the Ci
sper, t
the G
pure C
and g
ful, o
those
must
are m
of fa
spoke
thing
able.
17, T
to eat
give

Pfal. 23. 5.

glad the City of God, the place of the Tabernacles of the most high, out of which thou, O Lord, shalt make them drink of the River of thy pleasure. A torrent of Pleasure, a full cup running over: in which the Saints of God rejoyce in Christ, cloathed in white, and following the Lamb wheresoever he goeth: and with the Angels sing to the Lord, saying, Salvation to our God, which sitteth upon the Throne, and to the Lamb, Amen. Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and might, be unto our God for ever and ever, Amen.

You see in these words, how glorious the City of God is, the Walls of Jasper, the foundations of precious stones, the Gates of Pearls, the pavements of pure Gold. And if the Walls, Streets, and gates be such, how much more joyful, comfortable, and incredible are those things within the City? for we must perswade our selves, that there are many hidden treasures, and matters of far more account. Many things spoken of the outward palace, but those things which are within, are unsearchable. According to that we read, *Rev. 2. 17, To him that over cometh, will I give to eat of the Manna that is hid, and will give him a white stone, and in the stone*

a new name written which no man knoweth save he that received it: So secret and hidden are the things within the City.

This *Jerusalem* is called a Kingdom, *Luke 21. 29, Therefore (saith Christ) I appoint unto you a Kingdom, as my Father hath appointed me, to eat and drink at my Table, in my Kingdom, and sit on Seats, and judge the twelve Tribes of Israel. And to comfort the Godly in all wants, distresses, and necessities in this world, Christ saith unto them, Luke 12. 13, Fear not little flock, for it is your Fathers pleasure to give you the Kingdom: and what greater preferment can they look for? Yea, which is more, that which but one can have in a Realm here, every one shall be, a King. Else how should it be true which we read, Rev. 3. 11, Behold I come shortly; hold that which thou hast, that no man take thy Crown? And that which the Apostle speaketh of himself in the 2 of Tim. chap 4. verse. 7, I have fought a good fight, and have finished my course: From henceforth is laid up for me a Crown of Righteousness. And the four and twenty Elders cast down their Crowns before the Throne of God, Rev. 4. 10. Earthly Princes want no worldly Joys; and they that wear Crowns*

in

in Heave
happines
est on ear
wen; for
ing to the
Hencefor
of Right
Righteo
me only
appearin
shaken,
nor is it
al or
hath l
of men,
and the
with h
and co
or del
ham for
his K
to ge
which
Agy
ed to
Daug
archs
Men
Hous
Trea
wan
nesse

in Heaven, shall far more abound in all
 happiness. Those joys which are high-
 est on earth, are of least account in hea-
 ven; for all shall be Crowned, accord-
 ing to the speech of the Apostle, *2 Tim. 4. 8.*
 Henceforth is laid up for me a Crown
 of Righteousness, which the Lord, the
 Righteous Judge shall give, and not to
 me only, but to them also that love his
 appearing. God's Kingdom is not to be
 shaken, as our earthly Kingdoms are;
 nor is it to be compared to our terrestri-
 al or temporary Kingdoms; no, he
 hath left those Kingdoms to the sons
 of men, as to *David, Solomon, Hezekiah,*
 and the like. His Kingdom is not made
 with hands, it is past our imagination,
 and contains in it all that can be wished
 or desired: and therefore did *Abra-*
ham forsake his own Native Country,
 his Kindred, and his Father's house,
 to go out into a Land he knew not
 whither. And why did *Moses* forsake
Agypt, and not only that, but refus-
 ed to be called the Son of *Pharaoh's* Heb. 11.
 Daughter? Why did so many Patri- 12.
 archs, Prophets, Saints, and Holy
 Men and Women, leave their ancient
 Houses, Riches, and lay down their
 Treasures at the Apostles feet, and
 wander up and down in Wilder-
 nesses, and in Mountains, and hide
 them-

themselves in Dens and Caves of the earth? Surely for this cause, they had respect unto the recompence of reward, and that was *Regnum Dei*, the Kingdom of God, this heavenly mansion, where they desired to be, and were assured they should see the goodness of the Lord in the Land of the Living, which hath a Crown that never fadeth and Salvation that never endeth: an Inheritance immortal, and the Habitation perpetual.

Jerusalem, where God would be Worshipped, and in which King *Solomon* built the Temple, seated in that place, which we now call the Holy Land, was in times past so famous, that all Nations had recourse thither: both because of God's Worship and Service therein, and his manifold gracious blessings poured thereon; and therefore is the Kingdom of Heaven compared to this, and called the new *Jerusalem*.

Likewise also *Canaan*, that plentiful Land, which flowed with Milk and Honey, which was the Land that was promised to the people of *Israel*, is compared to this heavenly habitation. But, as many dyed short of it, and never entred into the Land of *Canaan*, some for Murmuring, some for Whoredom,

some

some
fence
hear
new
in, y
this
deba
made
fore
of ha
led t
we n
hear
deat
Joy.
the c

T
con
part
ing
ned
this
ness
who
on,
And
of a
ally

some for Idolatry, some for one offence, some for another; so although we hear of the joys of heaven, and of this new City, and many would enter therein, yet for their manifold offences in this time of their life and tryal, many are debarred from thence, and few are made the Citizens of heaven; therefore if we expect to come to this place of happiness, we must first be reconciled to God by true repentance; therefore we must come with Jesus Christ in our hearts by faith, and plead his merits, death, and passion, and so enter into his Joy. Thus much for the place; now for the commodities.

The Heavenly joys of the Soul,

THE Commodities which belong to this heavenly Jerusalem, are, first concerning the Soul, being the principal part of man. Secondly, as touching the body: for the Body being joyned unto the Soul, shall be partaker of this inestimable and everlasting happiness, that in Body and Soul, the whole man may receive his full perfection, as he was at first Created perfect. And whereas it is the chiefest delight of a godly mind to serve God, especially in the Church, and in the Congregation

gation in this Celestial *Jerusalem*, there shall be no Temple, no Church. *And I saw no Temple therein.* How then? why, the presence of God himself shall be unto them instead of a Temple and Church: For the Lord God Almighty, and the Lamb are the Temple of it: and therefore why should men be so loath to go into this joy, which is so unspeakable? and as St. *Ambrose* saith, where we shall have in that Celestial Mansion, no joy by measure, as in a glass or cup; no, but a River of joy and comfort, be as it were overcome with joy; and this joy is as it were the wings of the Soul, to carry it away through this valley of misery and adversity: For as long as the Soul is in the Body, it is but as in a prison, like a bird in a Cage, having not her usual liberty.

Thus in the presence of God shall be all happiness, and at his right hand there are pleasures for evermore. And it is said the 24 Elders fell down before him that sate on the Throne, and Worshiped him that liveth for evermore, and cast their Crowns before the Throne: So shall the Saints in Heaven continually sing forth God's praises, *Revel. 4. 10, and 14.* The hundred forty and four thousand, which had the name of God in their fore-heads, do sing a

new

there
 And
 then?
 shall
 and
 ghty,
 : and
 loath
 peak-
 re we
 a, no
 p; no,
 as it
 joy is
 carry
 misery
 soul is
 , like
 usual
 all be
 hand
 . And
 before
 Wor-
 more,
 the
 heaven
 raises,
 forty
 name
 sing a
 new

new Song before the Throne, and no
 man could learn that Song, but the hun-
 dred forty and four thousand, which
 were Redeemed from the Earth *Rev. 7.*
 And there were that were cloathed in
 long white garments, having Palms in
 their hands, which cryed with a loud
 voice, saying, Salvation be ascribed to
 him that sitteth upon the seat of our
 God. And all the Angels stood in the
 compass of the seat, which fell before the
 seat on their faces, and worshiped God,
 saying, *Amen*, Blessing, and glory, and
 wisdom, and thanks, and honour, and
 power, and might, be unto our God for
 evermore. Now shall the mind, heart,
 thought, and imagination of those that
 are thus blessed, be filled with abundance
 of all spiritual comfort. For now we see,
 as *St. Paul* saith, as it were in a glass; but
 then shall we see face to face, *Rev. 22. 4.*
 Then shall all terrour, and darkness of
 ignorance be taken away: then shall
 we not desire, as now we do in this life,
 to see God, as the Prophet *David*
 speaketh, My soul thirsteth after thee, like
 as the heart desireth the water-brooks,
 so longeth my soul after thee, O God,
 yea, even for the living God; when shall
 I come to appear before the presence of
 God? at that time shall our desires be
 fully satisfied: and that which was de-
 nied

nied the Prophet *Moses* so see the glory of God in this life, *Exod.* 33. 20, shall then be granted to every one that there shall be placed.

The grief of mind, and sorrow of heart, shall then be utterly removed: no Weeping, no mourning, no lamentation to be heard throughout that holy Mountain. *Behold*, saith the Prophet *Isay*, in the person of God, chap. 61. 13. *My servants shall rejoyce, and sing for joy of heart: I will joy in my people, and the voice of weeping shall be no more heard, nor the voice of crying.* *Rev* 21. 4. *For God shall wipe away all tears from their eyes, and there shall be no sorrow, nor any more pain; for the first things are past.* That is, those things which we suffered in this Life, shall not molest us any more. Then shall sorrow never be felt, complaint shall never be heard, matter of sadness shall never be seen, neither shall evil success at any time be feared. No cause of fear, no cause of grief, for that they shall possess thee, O Lord, which art the perfection of their felicity. In him shall we find all Knowledge, all Wisdom, all Beauty, all Riches, all Nobility, all Goodness, all Delight, and whatsoever besides, either deserveth love and admiration, or worketh pleasure and con-

contentation. All the powers of the mind shall be filled with the sight, presence and fruition of God; all the senses of the body shall be satisfied, God shall be the Universal felicity of all his Saints, containing in himself all particular felicities, without end, number, or measure.

He shall be a Glass to our eyes, Musk to our ears, Honey to our mouths, most sweet and pleasant Balm to our smell: He shall be light to our understanding, Contentation to our will, Continuation of Eternity to our memory. In him shall we enjoy all the varieties of things that delight us here, and all the pleasures and joys that content us now. Finally, the Soul shall be restored unto the Image of God in a full measure as it was first Created, and be thoroughly Beautified and adorned with all Righteousness and Holiness, all Heavenly and Spiritual graces. The consideration whereof must needs be a great comfort unto the Children of God, and cause them the more cheerfully to undergo the troubles of this Life.

The Heavenly joys of the Body.

THE Commodities and Priviledges of the Body, also thus united to the

K

Soul,

Soul, shall be many: And first to begin with that which I find set down in the Text, *And the City hath no need of the Sun, or of the Moon to shine in it;* that is, *there shall be seen no earthly wants:* For what a great temporal blessing is the heat of the Sun? most comfortable to man and beast, which bringeth forth the fruits of the earth for man's food, and without which all things seem to be sad and lowring. but then shall we not need this benefit: for the presence of God shall be more comfortable, and the Glory of God shall supply the want of the Sun and Moon.

All things then shall be ministred unto us abundantly, that we shall not so much as once think of any want, whether it be food or cloathing, or any comfort of this life whatsoever, as the Prophet *Esay* doth worthily expresse it, chap. 49. 10, *They shall not be hungry, neither shall they be thirsty, neither shall the heat smite them, nor the Sun.* For he that hath compassion on them shall lead them, even to the Springs of waters. Here the body hath need of rest, but there shall be no night, neither shall there be any need of rest: here, for fear of thieves and enemies, our houses, and the gates of our Cities

are

are shut, but there the gates shall not be shut, but always open; because there shall be no fear of enemies, no fear of future hurts and dangers. They that are oppressed here, had need of defence, of help, and comfort, which hardly is to be had in this world, *Eccles. 5. 8. 10.* But there shall violence no more be heard of. *Esay 6. 8.* There shall every ones cause be heard, and every wrong shall be righted. For there shall be no curse. For not only the curse of sin shall be cut off, but all occasions of sin shall be far removed from us, and we shall be thoroughly reconciled unto GOD, and we shall enjoy perfect peace. As no grief of mind, so no Disease of body shall molest us, neither shall there be any use of Physick. All infirmities shall be turned into perfections: and all deformities shall have an end. That which is now the mighty Conquerour of mankind, that is Death, then shall be trodden under foot: For Death shall be swallowed up into Victory, that with comfort we may *1 Cor. 15* say, *O Death, where is thy sting? O grave, where is thy Victory?* *1 Cor. 15.* And that which our first Parents could not taste of, nor so much as touch it, that is, of the tree of Life: (for though they tasted of the Tree of Knowledg of good and evil,

evil, yet they were soon cast out of Paradise, lest they should put forth their hands, and take of the Tree of Life also, and eat, and live for ever, *Gen. 3. 22.* In this Jerusalem, even in the midst of the street of it, shall be the Tree of Life, and a common passage unto it, *Rev. 22. 2.* For this corruption shall put on incorruption, and this mortal shall put on immortality. Thus shall there be mirth without sadness, health without sickness, strength without weakness, life without labour, light without darkness, felicity without abatement, all goodness without any evil: where youth flourisheth that never waxeth old, life that knoweth no end, Beauty that never fadeth, love that never cool-eth, health that never diminisheth, joy that never ceaseth: there shall be pleasure without pain; and all happiness without any change, and life without the reach and gun-shot of Death: for there shall be life everlasting. Now the Nature of man grieves for the loss of his Body and delights of the World, which Faith alone doth ease, that promiseth an undoubted restitution of the Body, under a better condition, and assures him of an everlasting Life, in which shall be everlasting Blessedness. Then (as I formerly said) shall

the

the body be free from all corruption and mortality, and all other casualty, or other malady, or pain, or grief; men shall then be like Angels, free from want, and full of all felicity: They shall hunger no more, neither thirst, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the Throne shall feed them, and lead them unto the living Fountain of waters. And God shall wipe away all tears from their eyes. I saw no Temple therein, that was made with hands, saith St. John, for the Lord God Almighty, and the Lamb are the Temple of it: And the City of this our God hath no need of the Sun, or of the Moon to shine in it, for the glory of God did enlighten it, and the Lamb is the light thereof. And there shall be no more curse: but the throne of God, and of the Lamb shall be in it, and his servants shall serve him, they shall see his face, and his name shall be in their fore-heads. Oh the joy! Oh the sweet harmony, and melody! Oh the heavenly Musick, which is sung by the Quire of Angels in the Church-Triumphant, would ravish a soul on earth, if he heard it! We know that here on earth we have Musick that doth delight the

Rev. 7.
16.

Rev. 21.
4.

ear of man very much, but the Musick which is above, no ear hath heard. Saint Basil saith, It is more sweet than Devotion; nay, more sweet than Contemplation, and far sweeter than all things in this world can be.

Psal. 31.

9.

Psal. 41. 1.

Let us therefore be converted to God with all our hearts, and say, Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the Sons of men. And let us with joy exalt our selves: Even as the hart panteth after the water-brooks, so panteth my soul after thee, O God: my soul thirsteth for God, for the living God: O when shall I come and appear before God. There is nothing so bitter or sharp in this life, but will be sweetened in contemplation of the joys of heaven, and of eternal life: for in heaven there is neither death, nor mourning, nor weariness, nor weakness, nor Famine, nor thirst, nor corruption, nor Want, nor sadness at all; so as we may rather be able to say, what is not there, than what is there: as it is written, The

2 Cor. 9.

2.

eye hath not seen, nor ear heard, neither hath entred into the heart of man, the things which God hath prepared for them that love and fear him. Therefore let no man that hath lived

up

uprightly fear to dye, or doubt of the joys of Heaven: for as we were all born, so we must all dye: And shall any man think to get that by favour, which God only hath himself by nature, immortality? no, we must change this life, and for this mortal Habit, put on an immortal Habit which never fadeth.

The Godly in this life are as Warriours, then they shall come to their own possession; now they are in the skirmish, then shall they be Crowned Conquerours: now they are in the Tempestuous Sea, then shall they be in the quiet heaven: now in the heat of the day, then shall they be in the rest of the Evening: Now in place they are absent from Christ, though in affection they are present with him: then shall they follow him whithersoever he goeth: now they suffer trouble, though their life be hid with Christ in God, but when Christ shall appear, they shall also appear with him in glory, *Col. 3.3.* And then also they shall receive an incorruptible Crown of Glory: according to that warrant which was pronounced by a Voice from Heaven, *Rev. 4. 13, 14.* Write, *blessed are the dead which hereafter dye in the Lord: Even so saith the Spirit; for they rest from their Labours,*

and their works follow them: And what joy will thy ſoul receive at that day, when we ſhall be preſented before ſo honourable and infinite a multitude, before the ſeat and Maieſty of the holy and bleſſed Triality, with recital and declaration of all thy good works and Travels ſuffered for the love and ſervice of God, when there ſhall be laid down in that honourable Conſiſtory, all thy Vertuous Deeds, all the Labour thou haſt taken in thy Calling, all thy Alms, and all thy Prayers, all thy Faſting, all thy Innocency of Life, all thy patience in Injuries, all thy conſtancy in Adverſities: and for their further comfort, and in a manner wonderful aſtoniſhment; as the wicked ſhall be vexed with horrible fear, when they ſhall ſee the righteous ſtand in great boldneſs, and they ſhall curſe their fooliſhneſs and madneſs, for tormenting ſuch unjuſtly whom they thought nothing worthy of honour, and yet now ſee them amongſt the Saints of God, *Wisd. 5, So ſhall the Righteous in their place go forth, and look upon the Carcaſſes of the men that have tranſgreſſed God's will and holy Law, Eſay 66. 24.* And looking back upon the dangers which they have paſſed, and wherein other men are yet
in

in hazard, their joy shall be so much the more encreased: for they shall evidently see how infinite times they were ready to perish in this their mortal Life, if God had not held his special hand over them. They shall see and behold the dangers wherein other men are plunged, and the death and damnation whereunto many of their friends and acquaintance have fallen; the eternal pains of hell is incurred by many that used to laugh and be merry with them in the World, when as they shall shine as Stars which have converted many unto God, *Dan. 12.* As contrariwise, they that by their evil example, and manifold offences, have been the cause of the downfall of many, shall suffer intolerable grief.

In earth no joy, pleasure, or comfort so surpassing, so strange, and so wonderful, but will breed a satiety; and we shall after a while wax weary thereof, either desiring a greater, or else longing after variety; for mans Nature is given to nothing so much, as to newness and novelty: But behold, the joys of this new Jerusalem shall be so diverse, so strange, and so incredible, that we shall never be satisfied therewith. We see in *Rev. 21.* The Tree of Life bears twelve manner of fruits, and

gave fruit every month; twelve manner of fruits, there is the diversity of their joy; giving fruits every month, there is the continual change, still pleasing thy mind with variety, and raviſhing thy ſences with infinite delight.

And this may make us more eager after thoſe joys, becauſe we ſhall not be long without them. For the time of this life is but ſhort; and the time of this thy tryal in this world, is but in a manner a moment. If our time here ſhould be a thouſand years, what is it to one day there, which hath no night: which, be it that it hath a Sun-riſing, yet it ſhall never have a Sun-ſetting: an entrance and a beginning there is unto thoſe joys, but the terms and date thereof cannot be told. And as the torments of hell, whereof I have heretofore ſpoken, are endleſs: ſo are the joys of heaven beyond all time, as they are remedileſs, (for out of hell there is no redemption) ſo are theſe joys without all change or alteration: as they are comfortleſs, ſo theſe exceed in all manner of comforts: all without end, without number, without meaſure.

Thus have I ſhewed you the joys of the Kingdom of Heaven, and yet have I not ſhewed them: for neither can I utter them, nor yet can you conceive

ceiv
But t
ſuffic
neſs
of o
ing,
I tho
devi
a m
not
fit
have
Wo
thor
of th
ſeen
ceiv
for
whi
our
Cio
wil
the
mig
for
lov
rea
bli
be
he
win

ceive them, but we may guess at them: But that which I have already spoken is sufficient, though not for the worthiness of the cause, or for the satisfying of our infinite desires, yet for edifying, comfort, and instruction. And if I should lead you along with my own devices and imaginations, it were but a matter to delude you. Again, be not desirous to know more than is fit and convenient: For when we have spoken all, or the Learnedst in the World expressed all, yet all must come short of this mark, to utter the truth of those joys. For if no eye hath ever seen them, or heart of man can conceive them, how is it possible, I say, for me to declare them? But that which we do know, let us gather to our good, and to our necessary instruction; leaving off to search where God will give no understanding. Hidden they are and unknown, that we might the more earnestly desire them, for known things grow out of love.

The consideration of these joys already recited, may be sufficient to establish us, and to confirm us, that there be not in any of us an unfaithful heart, to depart away from the Living God. And who would deprive him-

himself of those joys, if they were no other, but such as even our own minds might imagine, or our own hearts conceive? In this case, let us be content there to make a stop, where God's Word hath set a full point. And blessed be God, who to encourage us in a way of godliness, hath granted us thus to behold these incredible joys, though it be but a shadow, and as it were under a veil.

Howbeit, to shew you all these joys, and not apply them, seemeth altogether without use, and without life. The profitable instructions therefore, that here-hence may arise, are more than I can utter; yet give me leave to recite some: and think not hardly, though I stay you a little longer, for to hear the discourse of those things which pertain to the Kingdom of Heaven. I my self, which have searched more than any of you, should in this respect forsake my Dyet, and forget to hear how the Clock goes, or the day passes. Suppose we are now busie in the Field at harvest, unmindful to come even to our own houses, and surely this is a far better harvest, and a better grain and commodity than we can gather in. When it pleaseth God, I should devise this for your good, it was with comfort.

fort, and therefore I doubt not, but that you that hear it, hear it also with comfort.

The first instruction for our use, may be this, to learn to grow out of love with this present World, and with the transitory pleasures and profits of the same; so that we may prepare our journey to our long home; and to our wished home; and to those houses and Heavenly habitations, whose Leases shall never be expired; to our heavenly *Canaan*, and to this new and most beautiful *Jerusalem*. Howbeit for the most part, we are so doted and bewitched with the glistering joys of this present fading World, that no exhortation or perswasion shall lightly prevail to withdraw our minds from thence; Which thing may lively be set forth to your view, by reciting of a Parable of the custom of a certain Commonwealth, People, and Nation, which were wont to chuse thir King from amongst the poorest sort of people, to advance him to great honour, wealth, and pleasures, for a time. But after a while, when they were weary of him, their fashion was to rise against him; and to dispoil him of all his felicity, yea, the very cloaths of his back, and so to banish him naked into an Island

of

How to
grow out
of love
with this
World.

! of a far Countrey, where bringing nothing with him, he should live in great misery, and be put to great slavery for ever. Which practise, one King at a certain time considering by good advice, (for all other, though they knew that fashion, yet through negligence, and pleasures of their present felicity, cared not for it) took resolute order with himself how to prevent this misery, which was by this means; he saved every day great sums of money from his superfluities, and idle expences, and so secretly made over before-hand a great Treasure into that Island, whereunto he was in danger daily to be sent. And when the time came, that indeed they deposed him from his Kingdom, and turned him away naked, as they had done others before, he went to that Island with joy and confidence where his Treasure lay, and was received there with great Triumph, and placed presently in greater glory than he was before.

Simile.

This City or Common-wealth, is this present World, which advanceth to Authority poor men, that is, such as come naked into this Life; and upon the sudden, when they look least for it, it doth pull them down again, and turneth them naked into their

Graves,

Graves, and so sendeth them into another World: where bringing no Treasure with them, they are like to find little Favour, but rather eternal misery. The wise King that prevents this Calamity, is every one which in this life, according to the Counsel of Christ, doth seek to lay up treasure in heaven, against the day of their death, when they must be banished hence naked, as all the Princes of that City were. At which time, if their good deeds follow them, as God promiseth, then shall they be happy men, and placed in much more glory than ever this world was able to give them. But if they come without Oyl in their Lamps, then is there nothing for them to expect but this: *I know you not.*

The sum of money, is not so much our good deeds, as the forgiveness of our manifold offences, the amendment of our sinful lives, the Godly and Religious care of the Life to come. That which we are so greatly in love withal, the Apostle gives us counsel to the quite contrary, *Love not the World, neither the things that are in the World,* 1 John 2. He addeth the reason, because the World passeth away. But he that fulfilleth the will of God, abideth for ever. Heaven is not in this Life,
and

and we must look to be weaned from this World, if we ever look to be in Heaven.

The joys of Heaven, and the desire of the world, are quite contrary, for they are too heavy a burden, and do hinder us from mounting up so high. And herein for the most part we may be resembled unto the Grasshopper, which is born and bred, liveth and dyeth in the same ground.

The Grasshopper hath wings, and hoppeth up a little, but presently falleth down again: So many of us have often good motions unto Godliness, and the Life to come, and again all is gone in a moment, and we return to our old affections to this World, as though all our portion were only in this Life.

Those Fowls that feed grossly, never flye high: and they which feed their hearts with things below, cannot have their affections in Heaven; the joys of Heaven being so rare and excellent, and so surpassing wonderful, that they might remove this heavy, lumpish, and grovelling desires of this world. The careless, earthly, and worldly mind, hath no sight, nor sense, nor feeling of these joys. But as the Ox is fatted in the pasture, and the bird singeth sweetly,

ly, and feedeth without fear, and suddenly, the one is driven to the slaughter, and the other is taken in the snare; so they that are given to the world, are lulled asleep in security, until the time that Death striketh with his dart, and endless destruction over-whelm them. But where is that man or woman which can say with the Apostle, *I desire to be dissolved, and to be with Christ, which is best of all*? Phil. 1. For they that say such things, declare plainly, that they seek a Country, Heb. 11. 14. *Desiring a better Country than is to be found in this World; that is, a heavenly Country, and for them hath God prepared a City*, Heb. 13. 14. *For here we have no continuing City, no continuing habitation*. Let us therefore seek a better habitation to come, which is of longer continuance, and free from all miseries. The next fruit is, that the remembrance of these joys teacheth us patience in afflictions, troubles, and distresses. And if we determine to aim at this heavenly place, we must forsake this earthly Tabernacle; and while we live here on earth, we must pass through affliction, and be carried into Heaven by a fiery Chariot, that our earthly minds may be purged out; that is, the black
line

line of our sins, which must be purged both out of our minds, and out of our hearts: Christ he was not free from affliction, for he cryed out, *My God, my God, why hast thou forsaken me?* We must go first to Mount *Calvary*, before we can come to Mount *Oliver*; that is, from a Cross to a Crown, from Earth to Heaven: Our Graves are but so many folds, which Death brings us into, and keeps our Bodies till the Morning-Sun of our Resurrection shall appear, which is the day of our general Resurrection: for Death is but a door of entrance to a Crown of Glory, which shall never be taken from us. For how troublesome soever this Life is here, yet there shall all troubles, griefs, and wrongs, be abundantly recompenced. And the Apostle speaketh truly, *Rom. 8. 1. 8*, The afflictions of this present time, are not worthy of the Glory which shall be shewed unto us. In the *126 Psalm*, They that sow in tears, saith the Psalmist, shall reap in joy. And he that now goeth on his way weeping, and beareth forth good seed, shall doubtless come and bring his sheaves with him: Wo be to you, saith Christ, that now laugh, for you shall wail and weep, *Luke 6. 35*. And therefore happy shall they be

be in another world, who have in good causes suffered wrongs, committing themselves unto God.

This time of heavenly joys is compared unto Harvest: and what care doth every one take to provide good and choice Seed, that their harvest may fall out accordingly? Thy seed is thy Thoughts, thy Words, thy Deeds, and Conversation. Therefore let me exhort you, as the Apostle doth *Gal. 6, 7*. Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of his flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap Life everlasting: Look how we sow, so shall we reap: such as our seed is, such also shall be our harvest. The date of this our Life is but short, but the remembrance of a life wellled, shall be comfortable for ever, and this shall for ever and ever be an endless harvest, still gathering, still increasing, never diminishing.

The last thing in the aforesaid 21 chap. of the *Rev.* is, that there shall enter into this heavenly *Jerusalem* no unclean thing. And as the Prophecie of *Zach. 14. 21*. In that day there shall be no more the *Canaanites* in the house of the Lord of Hosts.

The

The Canaanites were a lewd people, and for the same were driven out of the Land; and if they were not worthy to dwell on earth, much less shall they be worthy to be received in Heaven. *Dearly beloved, saith the Apostle Saint Peter 1 Epistle 2. 11. Abstain from fleshly lusts, bridle them, keep them under, for they war against the soul, Colos. 3. 1, If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things which are above, and not on things which are on the earth: and mortifie your immoderate affections and evil concupiscence. Remember this peremptory Word, No unclean thing shall enter in there, Mat. 5. 8. Blessed are the pure in heart, for they shall see God. Heb. 12. 14. Follow holiness, without which no man can see God.*

And God grant us this Wedding-garment of holiness, that we may go in with the Bridegroom: for we know what befel to him that wanted it, *Mat. 22. 14. Let us work out our own salvation with fear and trembling; being desirous to receive a Kingdom which cannot be shaken: let us pray for Grace, where we may serve God, that we may please him with reverence and godly fear. And seeing we have pre-*

cious

cious promises, *2 Cor. 7.1, 2 Pet. 1.4.* and that more sure than the Heaven and the Earth, *Heb. 6.3, 18.* let us cleanse our selves from all filthiness of the flesh and spirit, and grow up into full holiness in the fear of God. For as they that thus do his Will, shall enter in through the gates into the City, and their right shall be to the Tree of life; so without shall be dogs, and all unclean persons *Rev. 22. 14.* Let not my last exhortation be forgotten among you, Enter in at the strait gate, for it is the wide gate, and broad way, that leadeth to Destruction, and many there be which go in thereat: Because the gate is strait, and the way is narrow that leadeth to Life, and few there be that find it.

To add unto these, One of the greatest joys amongst all, is God's mercy; whereof we have a sweet taste in this Life: For were it not for that, none at all should enter into that place where those joys are to be found For our first Parents, by God's just anger, according to their due desert, were cast out of Paradise, and an Angel set with a sword drawn to keep the way, that no flesh should return thither; so the only gate to lead us in again, is God's mercy; Whereof as the
godly

godly and most righteous that are, stand in great need; so let none of us all ever abuse God's mercy, lest we miss of the same. This mercy is called the rich mercy of God; for no treasure is comparable unto it: and as it passeth all understanding, so cannot the deepest reach of man conceive any part of the depth or height thereof; the compass, the largeness, the wideness, and breadth of it is such, that it cannot be measured: and therefore it may well be called, as indeed it is, both infinite and incomprehensible. And because no tongue of man can speak it, let Angels bring the message, as we read, *Luke 2. 14, Glory be to God in the high Heavens, and peace on earth, and towards men good-will.* The Lord of his goodness direct our steps to his throne of mercy: and cloath us with this garment of mercy; and the Lord this day set his print and seal upon you.

Last of all, for a conclusion, and for admonition in brief, I will shew you the right way of dying well, and the comfort of it, which in the end brings all this joy and happiness. First, by the Virtue of Christ's death, death ceaseth to be any more a terror or plague, but it is made a blessing, and a passage between this and eternal Life. Christ is the

the k
the K
vers.
ble,
henfic
fende
When
the L
ture i
Gifica
death
and
happ
Maje
with
Ange
joyn
Spiri
nally
felic
assur
Chri
shal
shal
up t
we
do,
end
hea
ye d
ing
our

the key of our Graves, and hath opened the Kingdom of Heaven to all believers. The day of death is only terrible, when it is joyned with the apprehension of God's wrath; and we are defended not with the Shield of Faith. When we dye, we should rejoyce in the Lord, for the corruption of our nature is quite abolished, and our Sanctification is then accomplished. By death our present miseries are removed, and the future are prevented. What happiness is it to see the glory of God's Majesty face to face, to live and abide with God, and the holy and blessed Angels for ever? And when we are joyned to Christ by the bond of the Spirit in our Life-time, we shall eternally remain with him in unutterable felicity. Likewise being once certainly assured in Conscience of our being in Christ, let death come when it will, we shall yet remain in the Covenant, and shall be re-united with him, and taken up to everlasting life. And, whether we wake or sleep, or whatever we do, let us always bear in mind the end of our life; and that we continually hear the sound of the Trumpet, *Arise ye dead, and come to Judgment*; knowing that the power of our Death lies in our sin; and therefore we must use all

Admonition to all.

godly

good means, that our sins may be removed and pardoned. And therefore, to weaken the force of Death, the best way and course is to humble our selves, repent us of our sins, amend our lives, and to trust and rely upon the mercies of God, that we may comfortably say with St. Paul, I live not, but Christ lives in me, which we must find by the testimony of our sanctified Conscience, that Christ my Redeemer, by his Spirit, governs after his holy Will. O how late is that hour for a man to begin to live well, when he must of necessity dye, and depart out of this Life? Doth any man think that God will be content, that we should lay our old and rotten bones upon his Altar; when we have lived all our youthful time in our own delights? No sure: Or, do we think, that when we have spent all our time and study to get Wealth and Honour, and then in our old age, when we can do nothing else, begin to pray and serve God? This will be a great cause, when we examine our lives, how we have spent it, to fear death. What was the reason that Christ loved his Disciple John better than the rest? because he came to him in his Youth, while he was young and lusty. Indeed God will not be our staff in our

our

our age, if we do not serve him in our youth. *Solomon* the wisest King that ever lived, gives this instruction to all posterity: *Remember* (saith he) *thy Creator in the days of thy youth*: for our life is but a perpetual motion, even from the Cradle to the Sepulchre; nor doth our sleep hinder us in this our Journey: we must still remember our end, and have an eye upon Death, for he hath an eye still upon us at all times. We must not come into the World as *Cato* did into the Theatre, only to go out of it again; nor we must not think that God put *Adam* in the Garden, to eat the fruit, and take his pleasure, and to spend his time in Idleness; no, he put him into it to dress it, and look to it; for, saith God, *Thou shalt get thy living with the sweat of thy brows*: Nor is this World made for man, as the Sea was for the *Leviathan*, to take his pleasure and pastime in: no, we must labour to run in God's Laws and Commandments, which will bring rest to our Souls. He can never shoot well, that hath not his eye still upon the mark or white: so no more can a man live well, that hath not his mind upon the day of his Death. It is a comfort of all comforts, especially to a godly man, to have

L

hope

hope and faith, to believe he shall rise again from the Grave: for then their eyes shall see those Friends again, which Death and Sin hath separated; nor must we think that we shall arise Voluntarily, but the sound of the Trumpet shall be the Voice, which is meant the Voice of Christ by his Ministers the Angels: for he shall only speak the Word, as a Judge doth on earth, appoint a Summons. All must appear: for at this day of Jubile there shall be no more New Moons, as the Trumpets were used to be blown at, as the Prophet *Daniel* speaks in the 61 Psalm: *No* but we shall have a new Earth, and a new Heaven, where dwelleth all Righteousness. 2 Pet. 3. 3. When this Trumpet shall blow, it shall be both loud and shrill: no ear whatsoever but shall hear the sound: the Dampness of the Earth shall not hinder it, nor the depth of the Grave shall excuse us: no place though never so remote shall hinder this sound: for it shall be universal, and in every Corner of the earth shall this Trumpet be heard; For we must remember, that our bodies when they are in the earth, is but like a sowing of seed: for we shall rise again. The Lord calls to man by his Prophet *Esay*, saying, Earth, earth, earth,

earth, hear the Word of the Lord; to put him in mind that he is but Earth: for at the first, earth we were, and still we are earth, and earth we shall be again, when God but speaks the word. First, an ordinary change by Death we must have: Secondly, an extraordinary change at this day by the power of God: for the Earth and the Heavens shall be changed by fire. Death is but a change, our bodies must all be changed; for the Text saith, *We shall all be changed*, Paul meant himself too: We shall be changed, saith he: this substance of ours shall be altered at the last day, though not with that formality as ours are, to dye, and then to be put in a Coffin, and then into a Grave: nor with such degrees: but we shall be suddenly changed, even in the twinkling of an eye: for Death is but the first step to Earth, and then to Glory. We shall have likewise a two-fold Resurrection: first, of our bodies from the Grave, and secondly, of our Souls from Sin. Abraham, he confessed, and said, O Lord, give me but leave to speak this once, who am but dust and ashes. First then, seeing we are but as the dust of the Earth, the Earth must then obey when God calls, and render up her dead. So likewise the Fire obeyed God's Command, not

to hurt the three Children, which were put into the fiery Furnace, and yet to have power to burn and destroy those that put them into it: So likewise the Sea obeyed God's Command, and was as a wall to the Children of *Israel*, and gave them then a miraculous and dry passage. So the Earth and the Sea must obey God's voice at the last day, and yield and give up her dead: *The earth shall give up her dead*. And yet the earth devoured some, as it did at God's command, when *Corah*, *Dathan*, and his Company were swallowed up quick: so at the last day of account, God shall only say the Word. and all his Creatures must obey it: for the dew of Heaven is as the dew of Herbs: And as the dew of Heaven waters the Flowers in a Garden, and the Sun causes them to come forth, so will the dew of the Lords Word, raise up again at the last day: We know that the dew of Heaven falls suddenly, so will the dew of the Lord fall suddenly, and unexpectedly at the day of our resurrection, even in the twinkling of an eye, even then in a moment: for the Trumpet shall but sound, and all shall arise. It is a divine work, and it is past our understanding: therefore let us rather admire God's infinite goodness, than to be too

nice

nice and curious to search into them. Then shall this corruptible part of ours put on incorruption, our natural bodies shall be made glorions bodies, though we have lain a long time in the Grave, and bosom of the Earth, mouldring and consuming away.

We all know that every night is the Days-Funeral. and what is the Morning but the days resurrection again? or like the setting of the Sun at evening, which the next morning shall rise again? And we all know that when we set or put a root into the ground, that it must lye all the Winter, and, as we think, Dead: but in the Spring-time (by our hope) we shall see it rev ve and shew it self by virtue of the Sun: Just so will it be with us at the day of our Resurrection; for it is a most certain Argument, that he that can do the greater work, can also do the lesser: for God who did make the World, and also Man, at first of nothing, can at the day of our Resurrection make us perfect Bodies again of something. Therefore, O Lord, I beseech thee, prepare me for the day of my Death, and whether it shall be by the Messengers of Death, or by the Trumpet of thy Judgments, that at the last day, when I shall rise again, I

1 Cor. 15.

may behold thy glorious Majesty, with all the Royal Army of holy Martyrs, and blessed Angels: that I may not be found with a distracted and guilty Conscience: nor with the Reprobates, call to the hills to cover me, nor unto the Rocks to fall upon me: but that I may taste of thy endless mercy, and so be received into thy heavenly Mansion. Therefore, my Beloved, seeing we look for such things, let us be diligent, that we may be found of God, pure, spotless, and blameless; for seeing then that all these things shall come to pass, and be dissolved, what manner of persons ought we to be, in all holiness and conversation of Life? Therefore, let us labour while we live here on earth, that we may be found white as the snow in *Salmon*, and cloathed with the Robes of Christs Righteousness. Alas; What are we at the best, (as I have said) but Dust, Earth, and Ashes, a Coffin of Coffins, yea, a Coffin for the Worms? A little blast of sickness carries us away in our Youth; and if we hold out a little longer, we consume and moulder away with old Age. We, at the best, are but like a painted Wall: One Winters storm quite defaces the beauty of it; so one blast of Death carries us quite,

quite away to the Grave, and to the Earth again : therefore saith the Prophet, *The dust shall return to the earth as it was, and the Spirit shall return unto God that gave it at the first*, Eccles. 12. 7. And let all men remember this, that we shall be found and rise again, and stand upon the Earth : And then God will find a sinner at that day (if he dye without Repentance) as if the Sinner had but just committed the act of sin at the same time. Paul will be found, although not preaching, as he did on Earth, yet in the condition he dyed ; and we with the same sins, or with the same Righteousness, as we live or dye in ; for our Consciences will then accuse us, our Memories witness against us, and our Reasons will be our Judges at this day : we shall have no more to say for our selves, than the man in the Gospel, who came in to the Dinner without a Wedding Garment on ; but mark I pray you : Being asked how he came thither, the Text saith, he was dumb, he was silent, he had not a word to say : his own Conscience accused him, and so he was bound hand and foot, and cast into everlasting fire. And if we would have this Wedding Garment found upon us, we must first while

Simile.

2 Kings 5.
18.

we live here on earth, labour to get grace in our hearts, and faith in our souls. we must wholly leave and forsake this sin of Covetousness: the Prodigal must forsake his sins of wantonness: we must do it presently as *Zacheus* did, who came down hastily, and received Christ joyfully, and gave satisfaction to those men he offended really: we must not defer the time, or take advice whether it were time yet so to do: No, we must with *Zacheus* make our own Will, and be our own Executors, and make Christ our Over-seer: *Bekold, Lord, half of my goods I give to the poor: and if I have done wrong to any, I will restore him four-fold,* God doth not regard the extension, but the intention: Nor our tongue only, but the heart: We must not stubber over our Confession: we must not put away some sins only, and retain other-some. No, we must put the Sword to the throat of sins, and cut them off: and like *Phineas*, pierce *Zimri* and *Cosbi* through and through: we must not (if we mean to appear before God blameless and spotless) leave some beloved sin in our bosom: no, not the sin of our bosome unrepented of: No, not our beloved *Dalilab's* sins: and, like *Naaman* say, *The Lord be merciful*

unto

unto me for this sin, I did not think
 it: no, I had forgot it; But pray with
 David, *Cleanse my soul, even from my se-
 cret sins.* Sins, whether I have done them
 to please my self, or to please others;
 Yea, our whispering sins; such sins,
 as we have striven so long to hide
 from God and Man, that now we
 have forgotten them our selves. O, saith
 David, *forgive me the sins of my youth;*
 my sins of Negligence, and my sins
 of Ignorance; there is no sin so small
 or little, but is able to cast us into hell
 for ever; there is no sin, which if it
 be unrepented of, but we shall one day
 render an account of to God Almighty;
 else how should God's justice be
 manifested, if man's offences be not pu-
 nished? For the manifestation of God's
 Glory will be such at this day, that
 we shall confess that his Justice is
 but justly and rightly fallen upon us; so
 it shall be with a wicked man at his
 Resurrection, he shall not have a word
 to answer for himself, no, not a word at
 all to plead for himself. Oh! what
 would *Dives* have given that he might
 have but sent to his five Brethren to
 have warned them of the place of tor-
 ment which he was in? No saith *Abra-
 ham*, it cannot be, if they will not hear,
 and believe *Moses* and the Prophets.

Psal. 12.

Psal. 25.

they will not believe, though one arise from the Dead. A day there is for Man, and a day there is for God: and as there is a day for Man's account to be made up in: so there is a day for God's eternity to be shewn. God's account is true, those live long, that live well, the Text saith, as you may read, *Isa. 65. 16, A child shall dye an hundred years old, and the old man shall not live half his days:* The meaning is, the greatest Child is the honourable Old man: for where a Young man doth observe God's Commandments, doth not he believe more than the Old man, that hath spent his whole time in Vanity, and in Wantonness? He that can give an account of his time, and the life of his experience, as how often he hath prayed, and how he hath shed many tears of Contrition for his sins, and hath heard many Sermons, and made use of them, and did receive the holy Sacrament, his days shall be long in the Land: the Young man in this case is the Old man, because he is the first-born by Regeneration, and reformation: Old age is extracted from Youth; a young *Samuel* shall be called before an old *Eli*. We shall meet and see the old ancient Patriarchs, as I have said, *Moses, Aaron, Abraham, Isaac, Jacob,* the

the old Prophet, *Elijah, Jeremiah, Daniel, Hosea, Isaiah, Joel, Amos*; we shall likewise behold the 24 Elders, the holy Apostles, *Matthew, Mark, Luke, James, John, Paul, Peter*; and all the holy Martyrs, *John the Baptist, St. Stephen*; all those Infants which were slain by *Herod* with their Olive-branches in their hands, saying, *Holy, holy, holy, Lord God of Sabbath, Heaven and earth are full of the Majesty of thy Glory.*

Now, Who be the twenty four Elders? It is generally imagined by all Divines, that they be the twelve Tribes of *Israel*, and the twelve Apostles, which make the twenty four Elders: therefore let us chear up our Spirits with old *Jacob*, and go up into the Land of *Goshen*, where we shall see our Brother *Joseph*, which will prepare all things necessary for our occasions: and we shall then sit down with old *Abraham, Isaac* and *Jacob*, in the Kingdom of Heaven.

Gen 47.6.

Therefore I pray you, do not put off the thought of this day of Death, as *Agrippa* did *Paul*, saying, *I will hear thee another time*. It was *Jerusalem's* fault and sin, that they remembred not their end. Death comes swiftly, not on foot, but on Horse-back, and on a pale Horse: Let us therefore remem-

Acts 16.

ber

ber our death, and leave sin, that sin may not leave us in the Grave; O let us consider our latter end: let us be as the wise Virgins, to have the Oyl of Faith in our Lamps, that we may enter with the sweet Bridegroom of our Souls, to the Land of Bliss and eternal happiness! Oh that our minds were but answerable to God's mercies, for if we had as strait Souls as we have Bodies, then we should be persuaded to forsake this idle, sinful, and wicked World, and count all as dross with *St. Paul*, and desire to know nothing more than Jesus Christ, and him Crucified: then Sickness and Death may come as often as it is possible, and we shall not be afraid of it. For indeed we cannot by Nature be able to bear the pangs of Death well, until we be schooled and instructed by sundry tryals and exercises in this Life. Our sincere Conversation, before Death approaches, ought to appear: First, in the Examinations of our hearts and ways, Secondly, in the confession of our sins, and manifold transgressions, which we from day to day have committed, and all good orders have omitted: and then likewise, that God is just in his Judgments. Thirdly, in begging and petitioning with unfeigned sighs and groans

groans of the Spirits, for pardon and reconciliation in Jesus Christ.

A dying man must not so much fix his mind on the Pangs and Torments of Death, as on that blessed estate of eternal Life, enjoyed after Death, upon which he must fix the eye of his Faith by Jesus Christ.

We must look upon Death in the Glass of the Gospel: as it is a sound and a sweet sleep, and an entrance unto Heaven: not looking upon it as in the glass of the Law, or as it is a Curse and Pit-fall to destruction; for Death of it self is nothing. It is our ill-consciences that makes us so afraid: it is the Coffin, the Sheet, the tolling of the Bell, and the Weeping about us makes Death so horrible: Death can do us no harm, for it is but a passage to a better Life. I would have every Christian man and woman upon their Sick-beds to look for Death, and take it patiently and willingly. My first reason is, because the Death of every member of Christ is fore-seen and ordained by the special Decree and Providence of God; yea, the very circumstances thereof. Secondly, then God's promise, *Blessed are they that die in the Lord, for they rest from their Labours, and their Works follow them.* Then thirdly, he

And
comfort
to all that
dye well.

Rev. 14.
13.

he that dyeth in Christ, hath his Soul and Body really coupled to Christ according to the covenant of Grace. Then fourthly and lastly, God hath promised his special and blessed presence to the sick and dying that are his, as we may read in *Isa. 43.* where he declares himself thus: *When thou passest through the Waters, I will be with thee: and through the Rivers, they shall not overflow thee: When thou walkest through the Fire, thou shalt not be burnt, neither shall the flame kindle upon thee: for I am the Lord thy God, the holy one of Israel, thy Saviour.*

Now to dye in Faith, is, when a man in the time of his Death, with all his heart relies himself wholly on God's special love and mercy in his Son Jesus Christ: so did the Prophet *David* when he was greatly distressed, he encouraged himself in the Lord his God, with a great deal of Faith, saying, Remember the word unto thy Servant, upon which thou hast promised and caused me to hope: *This is my comfort in my affliction. for thy Word hath quickned me: My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever: As Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up: That is, when he*
feels

feels Death to draw upon him, and to sting him, he then must fix his eye of Faith on Christ exalted on the Cross, and also crucified for our eternal life.

The very sighs, sobs, and groans of a repentant and believing heart, are Prayers before God as effectual, as if they were uttered by Vocal intercession: such as, *Lord, thou hast heard the desire of the Humble, thou wilt prepare their hearts, thou wilt incline thine ear. He will fulfil the desire of them that fear him: He will also hear their cry, and will save them.* Call to mind the last words of a dying man, mentioned in the holy Scripture, *O Lord, I have waited for thy Salvation: Father, into thy hands I commend my Spirit; Lord Jesus, Receive my Soul.*

Here is matter of great comfort, man's misery then shall have an end, then his joys are approaching and at hand: yea, even while he is gasping in Deaths pangs: then he is carried on a sudden by a company of holy and blessed Angels, from Earth to Heaven: from his Cross to Paradise: from a World of woe, trouble, affliction, care, anxiety of mind, to a Kingdom of happiness, and eternal bliss; for in Heaven there is no fear, no sorrow. Satan's envy, nor the Worlds malice, shall not
once

once offer to assail our bodies, or vex our hearts: and though Satan came to our first Parents, *Adam* and *Eve*, in Paradise, and there did tempt them, and deceive them, here he dare not come to tempt any: Oh how blessed is the change, when in every moment of misery, joy enters! Imagine you were a poor Traveller in the Night-time, and out of your way, wandring alone upon the Mountains, and far from any house or Company, destitute of Money, terrified with Thunder, stiff with Cold, weather-beaten with Rain and Wind, wearied with Labour, famished with Hunger, and almost brought to despair with the multitude of miseries: Mark I pray you, if this man upon a sudden, in the twinkling of an eye should be placed in a goodly, large, and rich Palace, furnished with all kind of rich and clear Lights, warm Fire, sweet Odours, dainty Meat, soft Beds, pleasant Musick, fine Apparel, honorable Company: and all these prepared for him, so serve him, honour him, and to anoint and Crown him a King for ever: What would this poor man do? What would he say? Surely nothing, but rather in silence admire it: and weep for joy. Nay, far happier than all these are the joys of Heaven; and surely so is the

the state and condition of every penitent man, which can before he dye make his peace with God: for then shall he be free from all earthly molestation, and from all those troubles which this World brings upon him: for while he lives here, he lives but in a vale of misery, and in a valley of tears, tost to and fro with every wind and storm: but he is happy who can say with *Simeon*, *Lord, now lettest thou thy servant depart in peace*: And with *Thomas* can say, *My God, and my Lord*: Then will our Saviour meet us, saying, *Come ye blessed of my Father, receive the Crown, receive the Kingdom which was prepared for you from the beginning of the World*. And then no sooner art thou come into Paradise, this Heavenly mansion, this place of everlasting joy and happiness: but instead of sorrow, we shall have joy, instead of trouble and affliction, we shall have peace and rest for our Souls: and for our company, we shall have Angels and Arch-angels to entertain us, and hug us, and embrace us with arms of Love: our Saviour performing his promise in giving us a Kingdom: at which meeting the Angels shall sing, the blessed Saints shall rejoyce, all Harps warble, all hands clap for joy: and our poor Souls

Souls raviſht with delight : as if this be the caſe and ſtate of all penitent and true Believers : who will not ſay. Haſten thy coming, O Lord, come Lord Jeſus, come quickly ?

O let us preſent unto our Souls the bleſſed and happy condition of the life to come ; and this ſhall be effectual to ſtir us up to every good and holy Duty : and to comfort and cheriſh us in all conditions and eſtates whatſoever, while we live in this ſinful World, and amongſt this untoward Generation : What will a man care for croſſes, loſſes, and diſgraces in the World, that thinks of an Heavenly Kingdom ? What will a man care for ill-uſage in his Pilgrimage of this earthly Tabernacle, when he knows he ſhall be a King at home ? We are all (in this time of our abſence from God) but even ſtrangers and Pilgrims upon earth: here in this life we muſt ſuffer indignities, reproaches, ſcoffs ; nay, what not ? yet all of theſe are for our good, if we can endure it with patience, and overcome theſe temptations with joy & alacrity: for in the end there is comfort, we ſhall have a better eſtate to come: yea, in the higheſt Heavens; and all this in the mean time is nothing but a fitting and preparing of us to the heavenly Kingdom, which

which holy *David* desired to be but a Door-keeper of, rather than to dwell in the Tents of *Kedar*: let this be our hope and comfort, howsoever we fare here in this life, that we have here but a little time to spend, and it must not be long ere we inherit the Kingdom of Glory: Alas, the Afflictions of this life are not worthy of the Glory that shall be shewn us hereafter. *Romans*, chap. 8. verse 18. And therefore good old *Ignatius*, in a burning Zeal durst say, Come Fire, Gallows, Beasts, breaking of my Bones, quartering of my members, crushing of my Body; all the torments of the Devil, let them come upon me, so I may enjoy this Treasure of Heaven. So Saint Paul, He counted all things but dross in comparison of Christ: I desire to be dissolved, and to be with Christ, saith he: And well might he say it, that knew what a change would be one day: for never was cold shadow so pleasant in hot Summer: never was easie Bed so delightful after labour, as shall be this Rest of Heaven to an afflicted Soul, coming thither out of this Valley of tears. Oh then! what service should we do? What pains should we suffer to attain this Rest? Were it to run through Fire and Water: Were it (as Saint *Augustine* said)

to

to suffer every day new torments: yea, the very torments of Hell, yet should we be content to abide it. And how much more, when we may buy it, and obtain it with tears, and with repentance, with a little sorrow and contrition for sin, which we have brought upon our own selves, by our disobedience and neglect.

Obedience, saith a Holy Father, is one of the first steps to Heaven; and to dye in obedience, is to be willing and ready to go out of the world when God calls us: as in *Rom. 14. 7, 8*, it is thus said, *None of us liveth to himself, and no man dyeth to himself: for when we live, we live unto the Lord, and when we dye, we dye unto the Lord: therefore, whether we live or dye, we are the Lords.* Which words teach us, that in the very hour, and when the very pangs of death are upon us, we should resign our selves to the will and pleasure of Almighty God, who first made us and gave us Life: And as *David* did, freely, and with confidence say, *Into thy hands I commend my Spirit; thou hast redeemed it, O Lord God of truth.*

And, he that will surrender his Soul into the hands of God, the Creator of it, must be resolved that God can and will receive his Soul into Hea-

ven,

ver, which none can do of himself. except the Spirit of God doth certifie his Conscience, that he is Redeemed. Justified, and Sanctified in Jesus Christ, and shall be likewise Glorified. We must not fear death at all, and my reasons are these : First, In all our care we have occasion to shew our obedience to God Almighty. Secondly, all future sin is prevented by death ; and St. Paul saith, that the last that shall be destroyed, is Death : that shews unto us, that Death hath no more power over our bodies, & that our bodies and souls shall be united together again, and shall receive our reward according to the deeds we have done in the flesh. Thirdly, our bodies are brought to a better and far more happy place and blessed estate, where we are insensible of all future miseries, and cease to be any more an instrument, either active or passive in sin. Fourthly, it gives a Soul a free passage to the Coelestial Glory, where we shall have the Vision and Fruition of God the Father, who was our Creator ; the Society of God the Son, who hath been our Redeemer, and Advocate ; the Company of God the Holy Ghost, who hath Sanctified us. Where sorrow is never felt, complaint is never heard, matter of sadness is never seen, evil success is never feared ;

feared, but instead thereof, there is all good without evil, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impair-eth, joy that never ceaseth : Oh did we but think on this glorious place afore- hand, wherein are those heavenly man- sions prepared for us; did we spend ma- ny thoughts upon it, and ever and anon sigh and seek after it, until we come to the possession of it : O how would these heavenly meditations ravish our souls, as if heaven entred into us, before we en- tred into heaven ! Thus I perswade my self I have now won some ; and whom I have won, the Lord in mercy keep ; and so I discharge my self. For we are all by our own disposition, like unto tottering Walls, still ready to fall. And therefore I would I might say, as it was said to him that suffered with Christ, *This day shall ye be with me in Paradise.* And if this day your hearts be thorough- ly converted, surely this day you are in Paradise. It was no comfort to *Adam* and *Eve* , to remember they were in Paradise . seeing themselves now cast out. And if we be once placed in Pa- radise, then let us look to our standing, that we fall not. For as we are mortal, so are we mutable , and nothing so fa- miliar with us, as to change, *Deut. 5. 29.*

Un

Unconstant we are, God knows ; the Lord make us stedfast. And the remembrance of those heavenly joys, which we have now heard, let that make us stedfast even unto the end ; and so let us pray , that the Lord in his infinite mercy would correct our present sinfulness , correct and build up our further knowledg in him , and direct our future frailty , that we may earnestly desire, advisedly search, truly know , and perfectly fulfill all things that may please him, the ever-living Lord God ; whereby we may walk uprightly in his ways, and I ve truly in his love, to our comfort, and his glory ; that in the end we may obtain that long looked for , and much desired beautiful Diadem, wherewith he Crowneth all his Elect and so Reign with him in his everlasting Kingdom , the heavenly *Canaan*, the Land of promise, a Paradise of pleasure , there to behold the delightful countenance of his most glorious Majesty, and to be filled with the exceeding sweetness of his most blessed presence, which is life everlasting, which no heart can imagine, no tongue can utter, nor the wit of man express the happiness thereof.

Now I would entreat you to add this short Prayer, to the effect of the words which you have already heard, that God Almighty may give us both hearts and time to pray for a pious dissolution out of this Life, whensoever it shall happen.

A Prayer to the effect of the matter before mentioned.

O Most sweet Lord Jesus Christ! as the Hart
brayeth for the water-streams, so doth my Soul
long and thirst after thee, my God; O when shall
I come to God my Saviour, to see him with these eyes,
and appear in the presence of my Bridegroom? when shall
I be loosed from this prison, wherein my soul is miserably
captivated? I am weary of this sinful and wicked
world; with the Apostle let me say, I desire to be dis-
solved, and to be with Christ, which is best of all.
O Lord Jesus, thou hast numbred my days, and thou
knowest the hour of my death, and thou hast appointed
the term of my Life; my days are in thine hand, for
thou hast made my days but as a span long, and mine age
is nothing unto thee, for what is my life? even as a va-
pour that appeareth for a little time, and then vanisheth
away; therefore, O Lord, teach me so to number my
days, that I may apply my heart unto wisdom. Deliver
me from the body of Death, when it pleaseth thee; for my
soul inclines to heavenly rest, and I desire to go from
darkness to light, from pain to pleasure, from this lifes
trouble to eternal rest; from manifold infirmities, to per-
fection and felicity. Come Lord Jesus and dissolve me
from this body, that now longeth to be with thee. Thou
hast said, O Lord, where the Master is, there shall the
Disciple be: a little before thy death thou didst pray thy
Father, O Lord Jesus, pray now for me; Father, those
whom thou hast given me, I will that they shall be
where I am, that they may be with me, and see my
glory, which thou hast given me; for thou hast loved
me before the foundation of the world: Let me with
thine Apostle cry out, It is good for me to be here.

O Lord,

O Lord Jesus, be present at my right hand when I dye, and say unto my Soul, Soul be of good comfort, thy sins are forgiven thee. Remember me in thy Kingdom, and say in mine ear, This day shalt thou be with me in Paradise. At length, O sweet Jesu, raise my body, that in the Resurrection of the Saints, I may rise to life, and with joy appear before thee my judg and advocate, that I may hear thy desired voice to thine Eleſt, and to me, saying, Come ye blessed of my Father, possess the Kingdom prepared for you, from the Foundation of the World. Come Lord Jesu, from thy Kingdom of Grace, to thy Kingdom of Glory; and not for any merits or deserts of mine, but for the Lord Jesus Christ's sake, who is the Son of thy love, and the Lamb of thy bosom; to whom, with the Father, and the holy Ghost, be ascribed all honour, glory, power, might, majesty, and thanksgiving, from me, and the rest of God's people, now, and for ever, Amen.

A Prayer for the Morning.

O Lord Jesu, the Judg of the quick and the dead, let thy good spirit, in the School of discipline, so teach and direct me, that I may so much profit by wishing, as to desire thy coming in glory, and consider the last day of my Life, as the sweetest day of my Redemption; and with a joyful desire expect thee the Son of Man, as my Saviour, Advocate, Surety, Bridegroom, my Head, and the Bishop of my Soul. But, oh my God, keep and guide me, that I may beware of those horrible vices, which in these sinful, dangerous, and mutable times, and in the end of the world, do reign, amongst the wicked and ungodly; and likewise from gluttony, drunkenness, adultery, and immoderate care of this Life, knowing that none such can inherit the Kingdom of God; and that

A Prayer to the effect of the matter before mentioned.

O Most sweet Lord Jesus Christ! as the Hart brayeth for the water-streams, so doth my Soul long and thirst after thee, my God; O when shall I come to God my Saviour, to see him with these eyes, and appear in the presence of my Bridegroom? when shall I be loosed from this prison, wherein my soul is miserably captivated? I am weary of this sinful and wicked world; with the Apostle let me say, I desire to be dissolved, and to be with Christ, which is best of all. O Lord Jesus, thou hast numbred my days, and thou knowest the hour of my death, and thou hast appointed the term of my Life; my days are in thine hand, for thou hast made my days but as a span long, and mine age is nothing unto thee, for what is my life? even as a vapour that appeareth for a little time, and then vanisheth away; therefore, O Lord, teach me so to number my days, that I may apply my heart unto wisdom. Deliver me from the body of Death, when it pleaseth thee; for my soul inclines to heavenly rest, and I desire to go from darkness to light, from pain to pleasure, from this lifes trouble to eternal rest; from manifold infirmities, to perfection and felicity. Come Lord Jesus and dissolve me from this body, that now longeth to be with thee. Thou hast said, O Lord, where the Master is, there shall the Disciple be: a little before thy death thou didst pray thy Father, O Lord Jesus, pray now for me; Father, those whom thou hast given me, I will that they shall be where I am, that they may be with me, and see my glory, which thou hast given me; for thou hast loved me before the foundation of the world: Let me with thine Apostle cry out, It is good for me to be here.

O Lord,

O Lord Jesus, be present at my right hand when I dye, and say unto my Soul, Soul be of good comfort, thy sins are forgiven thee. Remember me in thy Kingdom, and say in mine ear, This day shalt thou be with me in Paradise. At length, O sweet Jesu, raise my body, that in the Resurrection of the Saints, I may rise to life, and with joy appear before thee my judg and advocate, that I may hear thy desired voice to thine Elect, and to me, saying, Come ye blessed of my Father, possess the Kingdom prepared for you, from the Foundation of the World. Come Lord Jesu, from thy Kingdom of Grace, to thy Kingdom of Glory; and not for any merits or deserts of mine, but for the Lord Jesus Christ's sake, who is the Son of thy love, and the Lamb of thy bosom; to whom, with the Father, and the holy Ghost, be ascribed all honour, glory, power, might, majesty, and thanksgiving, from me, and the rest of God's people, now, and for ever, Amen.

A Prayer for the Morning.

O Lord Jesu, the Judg of the quick and the dead, let thy good spirit, in the School of discipline, so teach and direct me, that I may so much profit by wishing, as to desire thy coming in glory, and consider the last day of my Life, as the sweetest day of my Redemption; and with a joyful desire expect thee the Son of Man, as my Saviour, Advocate, Surety, Bridegroom, my Head, and the Bishop of my Soul. But, oh my God, keep and guide me, that I may beware of those horrible vices, which in these sinful, dangerous, and mutable times, and in the end of the world, do reign, amongst the wicked and ungodly; and likewise from gluttony, drunkenness, adultery, and immoderate care of this Life, knowing that none such can inherit the Kingdom of God; and that

that I set not my mind or affection too much upon delights, riches, profits, preferments, and pleasures of this world, with which our hearts are made so heavy, that they can never come to a serious consideration and desire of Heaven, and the future felicity. But work in me the Grace to seek Christ and his Righteousness, and with St. Paul, to desire to be dissolved, and to be with Christ, and count all those things in the world, as dung or chaff, to the knowledge he had of Jesus Christ, and him crucified.

Furthermore, lead me, O Lord, and guide me, I beseech thee, in the way of all truth and righteousness, and so govern all my Actions this day, that I run not into any sin, or kind of danger, but that all my doings may tend to thy Glory, the good of thy Church, and the discharge of my duty in my Life and Conversation. Defend and deliver me likewise from all temptations and afflictions in this sinful world, and from all mine enemies, and from all deceit and dangers of Satan, the deadly enemy of mankind. Kindle my heart and affection with a fervent zeal of thy sacred word, that I may observe, learn, and embrace thy holy word, and know thy blessed will, and walk in thy ways; strengthen me with thy holy Spirit, boldly and constantly to profess the honour and service of thy great and holy name, lest at any time, through frailty of the flesh, or through fear of worldly afflictions, I fall from thee. O Lord, strengthen my weak faith, kindle it more and more in fervency and love towards thee, and in all Christian love towards my neighbours: suffer me not, O Lord, to receive thy word any more in vain; but grant that it may prove as good seed sown in fertile ground, that I may bring forth the fruits of Repentance in my Life and Conversation, to thy honour and glory, and future good of my soul and body hereafter. Give me a contented mind with my Estate, and all other blessings which

thou

thou, O Lord God, of thy bounteous goodness in mercy hast
 bestowed on me, that I may use them soberly, discreetly,
 and be truly thankful unto thee for them. Grant me pa-
 tience in all my troubles and afflictions, which may daily
 happen unto me. And grant, O dear Father, that I nei-
 ther grudge or repine at thy Fatherly Corrections, knowing
 them to be Tokens of thy love, and Instruments of my ex-
 ercise and trial, neither that I seek revenge of my ene-
 mies, knowing that vengeance is thine, and thou wilt re-
 pay it in due season. Keep my wandring will and af-
 flictions from all evil thoughts, my tongue from prophane
 and lewd speeches, my body and every part thereof, from
 all sinful actions, and outward violence; let all my love,
 my faith, my hope, my delight and confidence be only up-
 on thee. Open my heart to have pity upon the poor dis-
 tressed Members of Jesus Christ, whether they be afflicted
 in Body, or mind, or both. Give me the gift of chastity,
 that I may walk honestly, and that I may possess my
 vessel, which is the Temple of the holy Ghost, with sancti-
 fication and honour, and not in the lusts of the flesh, as
 the wicked and foolish do, which know not God. Give
 me, O Lord, a soft and tender heart, to be sorrowful
 for my sins and transgressions that are past, which I have
 so wilfully committed: thankfulness unto thee for all thy
 mercies and benefits, which thou in thy love hast from
 time to time bestowed upon me. Let thy mighty hand,
 and out-stretched arm, O Lord, be still my defence; thy
 mercy and loving kindness in Jesus Christ thy dear Son,
 my Salvation; thy true and holy word, my instruction;
 thy grace and holy Spirit, my comfort and consolation
 unto the end, and in the end of my Life. And give
 me grace hereafter to perform that which thou hast
 commanded me, that so I may live in the fear of thy
 holy and blessed name, and also dye in thy favour,
 that I may rise to life for ever with my Lord Jesus
 Christ,

Christ, and evermore dwell with him in the most glorious and joyful Kingdom; the only thing which I desire and hope for, through the merits and mercy of the same Christ Jesus, thy only Son, and my only Lord and Saviour; not for any merits or deserts of mine, I forsake and renounce all, but for the Son of thy love, Jesus Christ. In whose Name and words, I conclude and shut up mine imperfect Prayers, in that absolute form of Prayer, which thy Son and our Saviour taught his Disciples, saying, Our Father which art in Heaven, &c.

A Prayer for the Evening.

O Most mighty Lord God, and most merciful and loving Father, in thy Son Jesus Christ; I sinful creature am bold to return unto thee all possible praise and thanks for all thy great and manifold favours which thou in thy mercy hast from time to time vouchsafed unto me a sinful wretch, who am full of sin and iniquity; I beseech thee, favourably to hear my imperfect Prayers, and to grant my requests and needful suits, which I offer and make unto thee at this time. Forgive me, I intreat thee, good Father, all the sins that I have committed from day to day, against thy Divine Majesty. And suffer me not, O Lord, hereafter to offend thee any more, that neither Sin nor Satan, nor any unruly passions, may have Dominion, or reign any longer in my mortal body: for I confess, I have herein done wickedly, and have broken all thy Commandments, and have builded a Babel of my own actual transgressions against thee, for which thou mightest in thy severe Justice punish me, both in soul and body to eternal death; besides those sins which I have this day committed, which none but thine all-seeing eye, and mine own Conscience can testify. Forgive me all that is past; and pour upon me, O Lord, the holy spirit of wisdom and grace, and so govern and lead me

me by thy holy word, that it may be a lanthorn to my feet, and a light to my steps. Increase my Faith, O merciful Father, that I do not swerve at any time from thy heavenly word, but augement in me hope and love, with a care of keeping all thy Commandments. And seeing I live now in the most perilous and dangerous times, let thy Fatherly providence defend me against all changes and chances whatsoever, that shall happen in this sinful world; shew thy mercy upon me, and enlighten so the natural blindness and darkness of my heart, by thy heavenly grace, that I may daily be regenerated and renewed by the operation of thy holy Spirit; by the which, O Lord, purge the grossness of my hearing and understanding, which have been choaked with the cares and pleasures of this world, that I may profitably read, hear, and understand thy sacred word, and heavenly will, believe and practise the same in my Life and Conversation, and also mortifie and kill in me, all carnal desires and lusts of the flesh, that my life may express my Faith in thee. But most chiefly I entreat thee, O heavenly Father, to defend my soul against all assaults, temptations, accusations, subtle baits and deceits of the old enemy of mankind, Satan, that roaring Lyon, ever going about and seeking whom he may devour. And when I shall happen to fall into sin, through the frailty and weakness of nature, I beseech thee to work true repentance in my heart, that I may be heartily sorry, without desperation, trusting in thy mercy without presumption, that I may amend my life, and become truly Religious, without feigning, faithful, and trusty without deceit, merry without excess, sad without distrust; and content with mine own estate, without covetousness, which thou hast bestowed upon me; and likewise bless that Talent, that I may increase it to thine honour, and for the relief and maintenance of my charge and Family.

Finally, for as much as it hath pleased thee to make the night for man to rest his wearied Limbs, and busied mind in it, as thou hast ordained for him the day and Sun-shine to travel, to follow his honest labour and vocation; Grant O heavenly Father, that I may so take and enjoy my bodily rest, that my poor soul may continually watch, like the wise Virgins, with the Oyl of Faith in my heart, for the second coming of my Lord and Saviour Jesus Christ, and in the mean season, that I be not overcome by any fantasies, dreams, or other temptations, but that I may fully set my mind upon thee, love thee, fear thee, and rest in thee. And then, O Lord, waken me again in due time, that I may behold the light of the next day to my comfort; still preparing my heart and mind to thy service every day, and my whole life-time in truth and sincerity; that when I have run the short race of this mortal Life, thou mayst be pleased to call me to be partaker of a better, and so I may live and dye, and ever remain with thee in thy heavenly Kingdom, through Jesus Christ our only Lord and Saviour; in whose name I beg all these graces, in that short and absolute form of Prayer which he hath taught us, saying, Our Father which art in Heaven, &c.

FINIS.

A F O L D
FOR
Christs Sheep.

Delivered in Two Sermons
upon the first Chapter of *Canticles*, vers. 7, 8.

The Six and Twentieth Im-
pression, Corrected and Amended
by the Author Samuel Smith,
Minister of the Word of
G O D

Isa. 55. 3.
Hear, en, and your souls shall live.

L O N D O N,
Printed by A. M. for T. Vere, J. Wright,
and T. Passenger, at the Angel
without Newgate; next dore to
the Glob: in Little-Brittain;
and at the Three Bibles on
London-Bridg. 1675.

S

skew

v

ly

th

c

lf.

v

H

i

N

for

der

cer

th

Ma

th

bu

So

A

Fold for Christ's Sheep.

Delivered in two several

S E R M O N S.

Cant. 1. 7; 8.

Shew thou me, (O thou, whom my soul loveth) where thou feedest, and where thou lyest at noon; for why should I be as she that turneth aside to the flocks of thy companions?

If thou know not, O thou fairest among Women, get thee forth by the steps of the Flock, and feed thy Kids by the Tents of the Shepherds.

NOW before I enter into the Text it self, which I have read unto you; it shall not be amiss for my better proceeding, and your understanding, for to speak something concerning the Order of placing this Book, the Title of it, the Subject, and the Matter therein contained.

First, touching the Order of placing this Book, wherein Solomon labours to build up the spiritual Temple of the Soul: It is the same he hath observed

1 Kings 6.

M 5.

in

in building the material Temple, where he framed three Courts: the outmost for the common people; the second for the Priests and Levites: and last of all, the *Sanctum Sanctorum*, the Holiest of Holies, only for the High-Priests to enter in at, and that but once a year. Even so in this spiritual Temple of man's Soul, he hath likewise framed three Courts: First an outward Court, which is his Book of *Proverbs*, where all sorts and degrees of men whatsoever, are taught and instructed a civil course of manners; Next to that, he hath a second Court, which is his *Ecclesiastes*, leading men on further in the way of godliness and Christian piety: And last of all, he hath a *Sanctum Sanctorum*, which is the *Canticles*, where, not every one, but only those which delight in heavenly and divine Mysteries, may behold the pure, free, perfect, eternal, and constant love of Christ Jesus towards his Church and every faithful Soul; as also the love of his Church towards him, and what great and Princely benefits she reapeth by him.

Secondly, for the Title and Subject, or matter of this most excellent Book; As there is *Sabbatum Sabbati*, so is this a *Song of Songs*; because of all that *Salomon* did indite, this is most Divine and most

Excellent, wherein he doth most lively and affectionately, by Allegorical and Parabolical speeches, decipher out and describe unto us the most holy and perfect love of Christ Jesus, towards the Church his blessed Spouse. For Christ and his Church are here brought in, in this worthy Book, as two Paramours, who are in love the one with the other, as a time of Wooing, ever goeth before the solemnization of Matrimony, and which in due convenient time have a purpose to marry, as *Joseph & Mary* were first espoused before they came together: so the same Order is observed in this spiritual Union betwixt Christ and his Church, *Joh. 3. 29*. They must first be contracted, then afterward Married: The contract is, when a man is Regenerate and born anew, *Rev. 21. 9*, translated out of Nature into Grace, depending only upon our Saviour Christ for Salvation, and finished and made up in the day of Judgment, when all the Elect shall surely enjoy Christ; for so witnesseth the Holy Ghost, where it is said, *Let all be glad and rejoyce, and give glory to him: for the Marriage of the Lamb is come, and his wife hath made her self ready, Rev. 9. 17*. So then, this book contains in it the wonderful Love, and mutual affection be-

Mat. i. 19.

twixt

twixt our Saviour Christ and his Spouse, the true Church of God, and every true believer. Thus much may serve touching the Book it self: we will now come to the words of the Text.



Shew thou me, O thou whom my Soul loveth.

IN the beginning of this Chapter, the Church beginneth to speak to Christ, and being ravished in heart with his love, desires more earnestly to be imbraced of him, that she might be joyned unto him, preferring Christ Jesus, with the blessings and benefits she reaped by him, before all other things in the World.

In the third Verse she confesseth her untowardness, and her want of power to embrace Christ; and therefore she desireth him to draw her heart by his word and spirit, whereby she sheweth her earnest desire to receive Jesus Christ.

Verse 4. She removes an Objection that might be made, for it might be said. Alas, thou art black and deformed, how canst thou then hope that he will

will take any pleasure in thy Beauty, seeing that he is the most pure, blessed and glorious Son of God? To this she confesseth, that though by Nature she be black, full of blemishes, and natural corruption, by reason of her Original sin, and natural pollutions, as also her actual transgressions; yet notwithstanding, being washed in Christ's blood, cloathed with his righteousness, and being decked and beautified with the graces of his Spirit, Knowledge, Faith, Repentance, Zeal, Patience, Love, Obedience, &c. *She is fair and comely.*

Now in the sixth Verse, she puts up an earnest Request unto Christ, that he would in mercy shew her where he feedeth his Flock. and where he provides comfort for them in the time of trouble. For Christ being the great Shepherd, his Church on Earth seeks only after him, to feed, resting assured that there is but one true Shepherd, who feedeth all his sheep with wholsom pasture.

In these two Verses we have two things to be considered of us, viz.

1. The Request and Petition which the Church doth make unto Christ, *vers. 6.*
2. The most kind and loving Answer of

of Christ unto his Church, directing her, and comforting her, according to her Petition, *vers. 7.*

In the first of these we are to consider two things: First, the Request, and Secondly the reason of the Request.

In the Request, note first the person to whom she resorts, *O thou whom, &c.*

Secondly, the Request it self, which is twofold.

1. That Jesus Christ would shew her where he feeds his Flock, with his holy Word and Sacraments; to the end that he would feed her, as he fed the Flocks of former time.

2. Where he provides shelter and shadow in the heat of persecution: As the manner of those Shepherds was in those hot Countries, to drive their sheep to shade, in the heat of the day.

And lastly, the Reason: *For why should I be as she that turneth aside after the flocks of thy companions?* So that if Christ do it not, it will not be for his honour, nor yet for her good.

The person unto whom the Church seeks for direction. First, for the Person to whom she seeketh for direction and sure comfort; it is Christ Jesus the Saviour and Redeemer of his Church and People, whom she describeth thus, *O thou, whom my Soul loveth, &c.* That is to say, O Lord Jesus

Jesus Christ my only Saviour and Redeemer, whom I love with all mine heart; yea, whom I love most earnestly above all the World. So as if the Question were asked, what I love best in all the World, I speak it from my heart, It is thou Lord alone.

Hence we learn with what affection every Child of God and true believer must love our Saviour Christ; Namely, with the greatest and strongest affection of Love they can: So as if it were asked, what, or whom dost thou love most? thou canst truly say with the Church here, the Lord Jesus Christ! *O thou whom my soul loveth.* So did St. Peter, whose love was so great, that he dyed for Christ: so that he might very well say to Christ, when he asked him this Question, whether he did love him or no? *Yea, Lord, thou knowest that I love thee.* The like is to be seen in Mary, whose love was so great to Christ, that in testimony thereof, she washed his feet with her tears, and wiped them with the hair of her head: so that Christ gives this Testimony of her, to her everlasting praise, *That she loved much:* So doth the Church and Spouse of Christ testify her love to her Husband in divers places of this most worthy Book, calling Christ Jesus

Doct. 2.

Christ

Jesus

must be

loved

with the

strongest

affection

of love,

John 21.

15.

Cant. 2. 5.

Jesus her beloved : *My beloved spake and said, &c. And again, Stay me with Flaggons, and comfort me with Apples, for I am sick of Love, Cant. 2. 5.* Yea, it is a precept given by the Lord God himself, that he must have the chiefest Love, and the first room in our hearts. *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, Deut. 6. 5.* The Lord will not be satisfied with the love of our eyes, to behold his works; the love of the ear to listen to his Word, the love of the tongue, to talk of him the love of the feet, to go to the Sanctuary: but the Lord doth require all these loves together in one. So as a man may truly say with David the Prophet, *Psal. 83. 25, Whom have I in Heaven but thee? and I desire nothing in comparision of thee.* The Lord cannot abide that a man should have a heart and a heart, one for God, another for the Devil, we cannot serve God and Mammon; we must not part our love, to the World, the Flesh, or the Devil, divided it must not be, Christ must have it all. Now the Reasons are divers, to shew with what an ardent affection we must love Christ Jesus.

Mat 9. 24.

Reas. 1.

First, Because he is our Husband, and we

we are his Spouse, for so saith the Prophet *Isaiah* : *He that made thee is thy Husband, whose name is the Lord of Hosts ;* And again, *let us rejoyce and give glory to him ; for the marriage of the Lamb is come, and his wife hath made her self ready.* Now your spiritual Service and Worship of God is (as it were) a certain Marriage of our Souls unto God : When we take upon us the profession of Christ Jesus, as in Baptism, then we betroth our selves to Christ, as to an Husband, entring into Covenant with Christ, to keep us only to him unto our lives end. So then, by this means the Lord is become our Husband, and we his Spouse. Now then, as an honest man cannot endure that another man should have an interest in his Wife, so will not Christ endure that any other should have with him any interest or portion in his Church, *For he is a jealous God, Exodus 20. 5.* So then, the force of the reason standeth thus : God's people, which are Married unto Christ, must love Christ alone, because we are linked and Married unto him alone, as a Wife to her Husband, unto whom she alone is bound. Therefore if we forsake the Lord, and break the promise we made to him in Baptism, and betroth
our

our selves unto others, then will he surely cast us off, give us a bill of divorcement, as shameless strumpets, and punish us for our unthankfulness,

Reas. 2.

John 4. 2.

Secondly, he loved us first and best, according to that of St. *John*, *We love him, because he loved us first*. Yea, he loved us first, when we were his Enemies, and had made a voluntary separation between him and our Souls, committing spirituall fornication with Sin and Satan. Yea, as the Apostle

Eph. 8. 4, 5.

Paul witnesseth: *Ye that were dead in trespasses and sins, hath he quickned*. And

Rev. 1. 6.

lest we should any whit doubt of his love, he hath manifested it, in that *He hath washed us from our sins in his blood*. O then, greater love than this can no man shew! Christ loved us first, he invites us to love him; and shall not we love him again? It is a great sin of ingratitude, not to love where we are beloved for our good. And therefore being Christ hath loved thy soul so dearly, as to suffer a cursed death, yea, to shed his own heart-blood to save thy soul, Oh how oughtest thou to love Christ again? If a man were taken by the *Turks*, and put to extream slavery and bondage, where he should remain for ever, unless a great sum of money were paid for his Ransom,

the

he which he were never able to pay, how miserable and grievous were the estate of this man! But if one should come, out of his meer love and affection unto him, pitying his woful misery and misfortune, and should pay his Ransom, and set him free; who can expresse how much this poor wretch were bound unto him? We are all taken Prisoners, and that not by the *Turks*, which only can hold us in temporal bondage; but by subtil Satan, the Prince of darkness; where we should have endured not a temporal, but a spiritual and eternal bondage and slavery, and that in Hell for evermore: and nothing but only the blood of the Son of God could be our Ransom. Oh how should this work upon the affections of every Christian Man and Woman, and even bind us to love Christ again! Now, what might move Christ, but only his love, to give himself to death for us? Surely, nothing that was in us. *But God, who is rich in mercy, through his great love where- with he loved us, even when we were dead in sin, hath quickned us together by Christ, by whose grace ye are saved. And again; Hereby have we perceived love, that he laid down his life for us. By whom* (saith the Apostle) *we have Redempti-*

Eph. 4. 5.

1 John 3.

Eph. 1. 7.

on through his blood : and therefore the love that Christ Jesus hath first shewed unto us, must constrain us to love Christ again.

And last of all, because Christ Jesus is the most excellent in himself, and therefore most worthy of our respects: for so saith the Church of God, *My beloved is white and ruddy, the chiefest of ten thousand.* In the world we see it common, that some are beloved because they are fair and beautiful, some because they are rich and wealthy, some because they are eloquent and wise, and some because they are very honourably descended. Now Christ Jesus hath all these: For whatsoever may affect a man's heart, and any way procure love, the same is our Saviour Christ fully and absolutely, without any shadow of mutability or change. For Wisdom, he is the Fountain; for Truth he is the Author of truth: for Mercy, he is the Store-house of all mercy: for Riches, he is the Lord of Heaven and Earth, even the Store-house of all durable Riches: and for Beauty, he is the most holy and blessed Son of God, full of all grace and truth.

Oh how may this serve to reprove all carnal and prophane Hypocrites, Worldly men, Epicures, Covetous

Cor.

Cormorants, who love any thing more than Christ Jesus, and his glorious Gospel? like the *Gadarens*, who preferred their Hogs before our Saviour: yea, one mess of pottage with *Esau*: that can be content with *fulas*, to sell Christ for less than thirty pence, and to undervalue him, as they say, What will you give me? That love their filthy pleasures, as eating, drinking, pride, uncleanness, as *Dives* did, &c. more than Christ and their own Souls; like the *Bathlemites*, let Christ be in the stable among beasts; for they cannot afford him one corner in their Hearts.

Again, it is the sin of Thousands that profess Christ to be their Husband and Saviour, that yet break the Covenant, and serve the World, and the Flesh; that pretend they love the Lord Jesus Christ, and yet betroth themselves unto the World, the Flesh, and the Devil, and serve them. Now, how could any man be content with this, that his wife should say she loves him, and yet sets her heart upon another man? so, how can we think that God will take it at our hands, if we will make a shew that we love Christ, and yet are ever dallying with the

the world Christ's enemy? Oh he is a jealous God, and will never endure it at our hands.

And lastly, by the rule of his Doctrine, are the Papists here no less to be reproved, who so much rob God of his Honour, in calling upon Saints, and praying unto them; nay, preferring the Virgin *Mary* before Christ himself? giving honour and adoration unto Saints and Angels, making them Mediators and Saviours. They shall find one day, that God will not put up this robbery at their hands, but will shew his jealousy, and terrible anger and wrath against them, as most sacrilegious persons and robbers.

Phil. 3.
7, 8.

It must stir up every Christian man to labour to find his heart ravished with the love of our Saviour; so as he can say out of the affection of his heart, *O thou whom my soul loveth!* so if the Question were demanded what I love best, I can truly say, *I love Christ Jesus more than the whole world; yea, I account all things but loss and dung to win Christ.* And where men find this true affection and love of Christ in them, it is a certain sign of their salvation, that God hath cast his love on them, so that the love of God draws love to him again. As the light of the

Sun

Sun lights on the eye, and by it we see the Sun again. And as by the impression in the Wax, we know the Seal; so by our love to God, we know his love to us. Oh how should this cause every man and woman, and every mothers Child amongst us, to examine their love towards Christ, so that they may gather some assurance to their own souls, that Christ hath cast his love upon them. And to do this, ask me this question of thine own soul. Dost thou desire with the Apostle *Paul*, to be loosed and to be with Christ? tell me, Is it meat and drink unto thee to do the will of Christ? is thy hand ever ready (according to thine ability) to bestow any thing upon Christ, and for the advancement of his Glory? Dost thou labour in the place where thou livest, to advance the glorious Gospel of Jesus Christ? canst thou be content to undergo shame, disgrace, trouble, persecution and bonds, yea, Death itself for Christ's sake? doth the remembrance of his coming to Judgment, clear up thy heavy soul? and dost thou cry with the Spouse to Christ, *Come Lord Jesus, come quickly?* and forsake the delights of the world with a detestation and scorn, saying with *Solomon*, *Vanity of Vanities, all is but Vanity.*

These

*Phil. i. 25.
Note.*

These be the marks and tokens whereby thou mayest discern whether thou dost love Christ, yea, or no.

But because all men are ready to say, that they love Christ, or else it were pity that they should live, or the like, when indeed the love of Christ is not in them; I will yet proceed a little further, and observe a few notes and marks of this pure and hearty love to Christ, which are most certain signs of grace.

Marks to
discern
our love
to Christ.
1. By our
love to
his word,
Psal. 119.
67.

First, if we love Christ, we will love his Word, delight in it, and esteem it above gold and precious stones. *Lord, what love have I unto thy word? (saith David) all the day long is my study in it.* Yea, it is altogether impossible for a man to be Religious, to fear God, and to love him, that hath no sound love nor delight in the Word of God; so that by our love to his Word, we may judg of our love unto Christ; no love nor delight in the Word, surely no love nor delight in Christ: great love to the Word, great love unto Christ. In the valuing of this Pearl, *DAVID'S* practice is notable, who made the Testimonies of God his heritage, and the joy of his heart, and esteemed them above all Gold, yea, above fine Gold: And therefore, seeing most men have no delight in the Word, seldom or ne-
ver

where-
thou
o say,
were
e like,
is not
e fur-
marks
Christ,
ace.
love
em it
Lord,
saith
in it.
for a
and
love
; so
may
love
love
o the
the
D s
the
and
hem
old:
ave
ne-
ver

ver hear it (unless it be for fashion-
fake) read it, or meditate on it day or
night: It is a certain token that the love
of Christ is not in them.

Secondly, if we love Christ Jesus
with all our hearts, we will love those
whom he loves, his blessed members,
true Christians. *Hereby (saith St. John)*
we know that we are translated from
darkness into light, because we love the
brethren. David testifies of himself. All
my delight is in thy Saints. It is our duty
to love all, but we must love the Saints
with a peculiar and special love, as
heirs with Christ, and members of the
same body with us; therefore seeing
men generally hate the members of
Christ, contemn them, and despise
them; doth not this make it very appa-
rent, that the love of Christ is not in
them, for the world loves her own. *But*
because I have chosen you out of the
world, therefore the world hateth
you.

Thirdly, if we love our Saviour, we
must shew it, by our obedience unto his
Word, and to his holy laws: for so
saith Christ, *If ye love me, keep my Com-*
mandments. Little obedience, little
love; no obedience unto Christ's will,
no love; hearty obedience, hearty
love. And therefore seeing generally
men

2. By our
lov: to
his Saints
1 Joh. 3.

Johs. 19.

3. By our
obedi-
ence,
John 14

men rebel against his word, and break his Commandments; though these men should swear they love Christ, yet are they liars, and the love of Christ is not in them; for who can believe that a Traitor can love his Prince?

4 By our suffering for Christ

Fourthly, if we love our Saviour, we cannot endure to hear him blasphemed, his word contemned, or his Sabbath prophaned, but it will grieve us at the very heart; and we will (to the utmost of our power) defend his cause, as a loving child the cause of his father, and a faithful servant the credit of his master; and withal it will make us be content to endure some tryal and persecution for his sake, yea, loss of liberty, wealth, riches, as *Job* did; yea, life it self: who hath so loved us, that he shed his blood for us. Thus much of the affection of the Church towards Christ Jesus. Now we are come to the petitions themselves.

Show thou me, O thou whom my soul loveth, where thou feedest, &c.

THE Church here, as in many other places of the sacred Scriptures, compares Christ Jesus to a good and faithful Shepherd, as the Prophet *Isaiah* describes

cribes him, *He will gather together his Lambs. And again, Behold I will require my flock of the shepherds, and I myself will feed my sheep, and cause them to rest quietly.* This is acknowledged of the Prophet *David: The Lord is my shepherd, therefore I cannot want.* Yea, Christ doth thus intitle himself, saying, *I am the good shepherd, &c.*

Esay 40.
Ezek. 34.

Psal. 13. 1

John 10.
11.

Now the Church of Christ doth put up her request to this great Shepherd and Bishop of his Church, that he would be pleased to tell her where he feeds his sheep, with the preaching of the Word, and the use of the Sacraments, that so she may joyn with them, there to be fed and comforted.

Quest. But was not this the true Church that moved this question? what is then that other Church or Flock she enquires after?

Object.

Ans. Howsoever the Church of God is but one in all the world, yet it hath divers parts. As the Ocean-Sea, though but one, yet it is called by divers names, according to the place where it lyes: even so the Church of Christ, though but one, yet it hath divers parts, as the holy Spirit distinguisheth of it, writing unto the seven Churches which are in *Asia.* Now of the whole Church of Christ,

Ans.

Rev. 4.

some parts of it be at peace and quiet, free from persecution, when other parts may suffer persecutions and molestations. Now in this place the Church of God in persecution and great affliction, desireth to know of Christ *where he feeds his sheep*, that is, where the Church is at rest and peace, where the word is purely preached, the Sacraments duly administered, and discipline duly performed, that she may joyn with them in the service of Almighty God.

Doct 2.

The true
note of a
sheep of
Christ to
lunger
and
thirst af-
ter the
word of
GOD,
Jo. 10. 2.

From this request and earnest sute of the Church unto Christ, to know where he doth feed his sheep, we may learn, That it is a true note of a sheep of Christ Jesus, to hunger and thirst after the word of God, to enquire where Christ feeds his Flock, where the Word is truly and faithfully preached, and the holy Sacraments duly administered. And this doth our Saviour himself observe to be the ear-mark of his sheep:

My sheep hear my voice, and I know them, and they follow me: but the voice of a stranger will they not hear. This affection was in godly David, Oh Lord, how amiable are thy Tabernacles? How doth my soul long after thy Altar; O when shall I come and appear before the

Lord

Lord in Sion? And this duty is imposed upon every Christian, for to have an earnest affection unto the Word of God. As when a man is hungry, the veins sucking moisture in the bottom of the stomach, he feels a pain, that makes him desire meat: Even so our souls, void of grace and nourishment unto eternal life, should hunger and thirst after Christ, and his righteousness; after his Word, which Joh. .6.20. is the true spiritual food of our souls. And as till a man be hungry, he longs not for meat, he desires not food: so till we see our wants, we never seek to have our silly souls fed with the word of God. Now in that so few desire the word of God, and so few esteem of it, it shews that very few do feel their want of food, very few can discern their misery and wretched estate; but most men run on in sin, joy themselves in their evil ways, and never say, *Alas, what have I done?* We must desire the sincere milk of the Word, as the infant the mothers breast, and as the Hart doth the rivers of water, Psa. 42. And as the Church doth here, *Shew thou me where thou feedest thy flock.* We should do as the earth doth in time of drought; she opens her mouth, begging and gaping

until the Lord send Rain. The begger never begs hard, till he feels his own want, and then he will spare no time, no labour, nor words: So until we see our own wants, we will never seek for the spiritual food of our souls. But they be blessed which *hunger and thirst after Righteousness, Mat. 5. 6.* though we think we be happy when we feel no want: And it is a common thing to say, I never doubted of my salvation, I would be loath my conscience should so trouble me, &c. But certainly, it is the beginning of Grace, to find our selves to want Grace. Those that do eat meat upon a full stomach, it doth them least good: So they that are full, and feel not the want of the Word, it doth them little good.

Reas. 1.

And the reason is, that if we do not hunger and thirst after the Holy Word of God, we can never enjoy the variety of all those good things which are treasured up in the Word, to make us truly happy: for as much as all good things which we have, and do enjoy in this present life, they are appendences to the Word, by which Word, and by Prayer, they are sanctified unto us. Now it is got and obtained no other way but by thirsting after it. As the
blessed

bleſſed Virgin ſaith in her ſong, *Luke 1.*
43. He filleth the hungry with good
things, and the rich he hath ſent empty
away : Which may ſerve to comfort the
 diſtreſſed children of God, which ſhew
 their thirſting affection, by their great
 labour and travel to hear the Word
 preached, though they meet with mock-
 ing and ſcoffing for it, by ſuch as are far
 from thirſting after it of themſelves.

Secondly, if we ſhould not eagerly
 ſeek after the word of God, we ſhould
 never know how much we are be-
 holding unto the Lord for the mani-
 fold graces and bleſſings which we re-
 ceive every day from our moſt merci-
 ful God thereby. For ſo ſaith *Solomon,*
The perſon that is full, deſpiſeth the Ho-
ney-comb; but unto the hungry ſoul eve-
ry bitter thing is ſweet. So that when we
 ſhall ſee our ſpiritual poverty without
 the word, that we ſhould even faint and
 ſtarve, and conſume away, it will then
 make us prize the excellency of that be-
 neſit we enjoy, when we have the ſame
 truly and ſincerely preached and taught
 among us.

Prov. 27.
7.

Seeing this longing deſire after Chriſt
 and his Word, it is the badg and the
 brand of the ſheep of Chriſt, of the
 true Church and children of God:
 this Doctrine then maketh a plain

Uſe 1.

distinction betwixt the Sheep of Christ, and the stinking Goats of Satan: the sheep of Christ long after their Shepherd, desire to be instructed by him, hunger after the true Word preached and taught, wish for the Sabbath, *enquire where Christ doth feed his sheep*, in the green pastures of his word and sacraments; but the goats of Satan loathe the word, and so the preaching of it, *they tread down the pastures of the sheep*, &c. Yea, they are weary of it, they will not go to the door to hear, *Mal. 2. 3.* They can be content as well to want it, as to have it: so as hereby we may judge our own estates, whether we be the true sheep of Christ, or the stinking Goats of Satan; the children of God, or the limbs of the Devil: Dost thou love the Word of God more than thine appointed food? Tell me, dost thou desire to be taught in the Word? Enquirest thou where Christ doth feed his sheep with good pasture? And dost thou delight in his word, *John 10. 27.* These are the marks of Christ's sheep, and may minister comfort unto thy soul, if thou art one of those that belong unto his Fold: but if on the contrary part, thou loathe and abhor the Word of GOD, and hast no desire

desire at all to tread in Gods Houle, but spendest the Sabbath irreligiously, vainly, and prophanely: at Dice, at Cards, Bowls, or Tables: Oh deceive not thine own soul, it is a sign thou art none of Christs sheep, but one of the stinking goats of Satan: and there will come a day of separation, when Christ Jesus the great shepherd will divide the sheep from amongst the Goats; when he shall set the sheep on the right hand, and the Goats on the left.

The same Doctrine doth serve to reprove three sorts of men.

First, Atheists, that think it lost labour to be Religious, and that there is no good got by hearing Sermons, and leading of a godly life Oh it hath ever been the cursed thought of a mans heart to think so, as was used in the time of the Prophet *Malachy*: *It is lost labour to serve the Lord: and what good cometh there by serving of God?* Oh then! let such be warned betimes, that if they look to have any comfort in death, and after death, that now they labour to be approved for sheep of the fold of Christ.

1.
Atheists.

Secondly, the Papists, which keep poor men in miserable ignorance and blindness: and all others, which seek by all means possible to hinder Christ's sheep from endeavouring to be

2.
Papists.

Mat. 15.

11.

3.

Carnal
Prote-
stants

John 26.

7.

Doct. 3.

taught, which otherwise would enquire, *where Christ feedeth his sheep*: where the word is truly preached and taught, and the Sacraments duly administered. These are like the Scribes and Pharisees, *who shut up the Kingdom of Heaven, that will not enter themselves, nor suffer those that would*: Whereas the Scriptures do require of all men, the spirit of discerning, Eph. 5. 15. Try the spirits, whether they be of God; that so they may allow of those things which are good, and be without offence till the day of Christ: otherwise, if they follow their false teachers, they are sure to perish. For *when the blind lead the blind, they both fall into the pit of destruction.*

Then thirdly, all carnal and secure worldlings, who although they do enquire, where they may buy a good bargain, or get a good purchase, and labour for that, yet never enquire *where Christ feeds his sheep*. Oh it is a wonder to see how men do covet pleasures, profits, and preferments: these they seek for, with might and main: surely by this they declare to the whole world, that they are none of Christ's sheep: For if they were, They would hear his voice and follow him.

Seeing the true Church of God doth
here

here seek unto Christ Jesus for to be taught and directed, we learn, that it is the duty of the true Church of God, to acknowledg Christ Jesus alone for their great Pastor and Shepherd, the only head, and chief Bishop of his Church, and therefore to be ruled by him, and his Word alone; to be content to be led and governed by this great Pastor and Shepherd of the Church, John 10. 21, *I am the true shepherd, and do know my sheep, and am known of mine.* This is acknowledged by Peter, in the behalf of his Disciples; *Master, to whom shall we go? thou hast the words of eternal life: and Christ hath promised to be present with his Church, even to the end of the world.* And again he saith, *that where two or three are gathered together in my name, I will be in the midst amongst them.*

The Church of God doth acknowledge Jesus Christ for her chief shepherd.

Eph. 2.

22.

Col. 1. 19.

Mat. 28.

And the Reason to be marked and well considered, which serves likewise for the confirmation of this point of Doctrine unto us, is, because the work of salvation is wholly and only wrought by him, and no part thereof is reserved to any creature; as the Apostle witnesses, when he saith, *That amongst men there is no other name given under heaven whereby we may be saved, but only by Jesus Christ.* And likewise St. Paul saith,

Reason.

that

Heb. 1.

that he is able perfectly to save them that come unto God by him.

Use 1.

This condemns the Church of Rome, as no true Church of God; first, because they will not content themselves with our Saviour Christ to be their great Pastor and general shepherd, but they have set up the Pope as his Vicar, and matched him, to, yea, preferred him before Jesus Christ: nay, they will not be content with that pasture which Christ alloweth for his sheep, the green pastures of his sacred Word, and clear streams of his blessed Gospel; but they will feed upon the foul trash and filthy drugs of their own devising, the fond and foolish devices, inventions and traditions of men, of the Popes and Cardinals: So as they declare to the world, they are no sheep of Christ, *in that they will not hear his voice, and follow him; nor be content with the food he hath prepared for them, but feed upon the filthy and foul puddles of mens traditions.*

John 10.

Use 2.

This may serve to admonish all the faithful Ministers of Jesus Christ, which stand in his stead, that they teach nothing but the truth of God, wholesome doctrine, not their own devices and dreams to please their Auditors ears, but not profit their
souls:

souls: so on the contrary part, you that are the hearers, must content your selves with the pastures of God's Word, the plain and pure preaching of the word of God, and not to be carried away to listen after strange Shepherds, that teach erroneous Doctrine, that may corrupt; or the devices of man, which may tickle the ear, and not work Grace in the heart. And such are the wicked Doctrines of the Church of *Rome*, which will putrifie and poison mens souls, rather than edifie them: as their Doctrine of merits, invocation of Saints, and praying for the dead, and a thousand the like. The which, because they have no footing in God's Word, are here condemned, as no wholesome Pasture for God's sheep to feed upon. And thus much for the Churches first request, the second followeth.

*And where thou causest them to lye down
at Noon.*

FOR the better understanding of these words, we must know, how that it was the manner of the Shepherds in those hot Countries, to drive their sheep to the Pasture in the Morning: and after, when the Sun waxed hot, to drive them to the water, and at noon to carry them to some shadow where

where they might rest in the heat of the day, lest they should be annoyed with the scorching heat, and beams of the Sun.

So here the Church of God, and the Spouse of Christ, compares Christ Jesus to a faithful and true shepherd, and intreats him to tell her where he doth feed his Flock, that is, his faithful people, to find shelter and comfort in the heat of persecution, when the Sun is hottest at Noon-day; that is, in the greatest and hottest persecution of the Church of God, in the most dangerous and troublesome tryal, and times of great extremity, as it was in Queen *Maries* days, which is here meant by Noon-day, when the Sun is most hot and scorching, according to that of our Saviour, speaking of one sort of evil hearers: *And when the Sun was up, they were scorched, and for lack of rooting it withered away.*

From whence we observe a twofold instruction: 1. That the Church of God sometimes is in the very heat of persecution. 2. That Christ, the good shepherd, even then forsakes not his; but at noon-day, even in the extremity of the same, provides a shadow and place of comfort and refreshing for all those who are his sheep.

First,

First
it is the
Church
And it
own p
tions,
posse
ly in C
This i
David
reous,
all.

Th
lites
time
And i
the c
perfe
whol
scrib
woul
recei
have
ings
priso
bew
wit
in
ing
wh
Th
exa

First, we are to be taught here, that it is the will of the Almighty, that his Church sometimes should be tryed And it is his will, that sometimes his own people should undergo persecutions, according to the rule of this Apostle St. Paul, *Whosoever will live godly in Christ Jesus, must suffer persecution.* This is expressly taught by the Prophet David, *Great are the troubles of the righteous, but the Lord delivereth them out of all.*

Dof. 2.
The Church of God sometimes is in the very heat of persecution.
2. Tim. 3.
12.
Pfal. 54.

This was the condition of the Israelites in Egypt, who remained a long time in cruel bondage under Pharaoh: And in Queen Hesters time, how were the children of God in the heat of the persecution? this was the estate of the whole Church of the Hebrews, described thus: *That some were racked and would not be delivered; that they might receive a better resurrection; and others have been tryed by mockings, and scourgings: yea, moreover by bonds, and imprisonment: They were stoned, they were hewn asunder, they were burned, slain with the sword, wandring up and down in sheeps-skins, and in goats-skins, being destitute, afflicted, tormented; whom the world was not worthy of, &c.* This we might further consider in the example of Paul, Job, Joseph, David, Jeremiah,

19.
Exod. 1.
12.
Hof. 2.23
Heb. 11
25.

Bishop
Latimer,
Bishop
Cridely,
Bishop
Cranmer,
Mr.
Bradford.

Jeremiah, and the like, whose lives are a plentiful store-house to testify this truth, that the people of God do many times endure terrible afflictions, and divers and sundry tryals. And this have we had experience of in this Land, as in the days of Queen Mary, when the Sun did parch, and that the fire of persecution was great, to the wasting of the bodies of many Learned Divines, and dear children of God: so that if we hope to live with Christ in the Church-Triumphant, we must first dye with him here in the Church-Militant. For none shall reign with Christ there, that have not suffered with him in this World: nor none shall have their tears wiped from them in the Kingdom of Heaven, that have not first shed them on the earth. Thus, having seen the Doctrine, that it is the state and condition of Gods Church here upon earth, to undergo sometimes many and grievous afflictions: now let us see the reasons, that so the Doctrine may leave the greater impression in every one of our minds and affections.

Reason I.

In regard of God's Enemies themselves, which know not the Father nor his Son Christ Jesus, they have nothing to stop their cruel rage and devillish malice,

malice, as our Saviour witnesseth when he saith, *They shall excommunicate you: nevertheless, the time shall come, that whosoever killeth you will think that he doth God service; and these things will they do, because they have not known the Father, nor yet me:* So that it is no marvel though the enemies of God's Church do strive against the faithful servants of God, being stirred up thereunto by the instigation of Satan, seeing that they know not God, nor Jesus Christ, but have their eyes blinded by Satan, the Prince of the world, and the pleasures of this life.

The Lord suffereth his Children many times to undergo some sharp and bitter tryals of affliction, and to suffer, even the scorching heat of persecution, to make known the patience, virtues, and graces of his children; as Saint Paul saith, *It is necessary that affliction should come, that the elect may be manifest who they be.* As it is impossible to know the valour of the Soldier, if he lies always in the Garrison, and never comes into the field; so it is impossible to know the patience, obedience, and love of God's children, till tryal comes. And therefore God would have Abraham tempted, to make his faith known. So Job's patience,

Lam. 3.
16.

Jer. 48.
11.

tience, *David's* piety, and *Paul's* courage, &c. The earth which is not tilled and plowed up, will yield nothing but bryars and thorns; and Vines will wax wild if they be not pruned and cut. Even so the unruly affections of our heart, as so many noysom weeds, would quickly over-run the whole man, if the Lord by sanctified afflictions should not manure us. *It is good therefore (said Jeremy) for a man to bear the yoke in his youth.* And in another place the same Prophet saith, *Moab hath kept his scent, because he was not poured from vessel to vessel, but hath been at rest ever since his youth.* There are besides, divers other Reasons, wherefore the Lord doth thus exercise his dear children in this life with many crosses and afflictions; as to humble them for sins past, and to prevent sin in them for the time to come: Because when we shall perceive that the only weapon whereby Satan wounded our souls, is sin, it should make us repent of sins that are past, and be weary of sins for the time to come; and likewise to humble the pride of our hearts; for knowledg puffeth up, and in whatsoever things we go before our brethren, naturally we wax proud of the same. Now when the Lord Almighty

mighty b
Phy
mours
shall
are.
Well,
his fam
ave ha
e are a
ot alw
ise, a
ord v
he Lor
me o
at the
e trul
he We
that hi
ould
is at
eeing
et us
with a
with
ny th
be a C
in the
ield
shew
cowa
diers
provi

mighty by these afflictions, like a skilful Physitian, lets out the superfluous humours of pride and vain glory, then we shall perceive what we are by nature.

Well, let us then make some use of this same Doctrine to our selves: We have had a long morning, and yet we are all in peace and rest; but it will not always be morning, the Sun will rise, and it will be Noon-day; the Lord will have a time of tryal. It is the Lord's usual dealing after a long time of peace, to bring some tryals, that the Elect and true Christians may be truly discerned. Of all things in the World, the Lord cannot endure that his sacred and glorious Gospel should be contemned and despised, as it is at this day amongst us. Oh then, seeing we must even look for a tryal, let us prepare and furnish our selves with all needful vertues, with patience, with courage, and zeal, &c. Alas, any thing will serve the turn now; to be a Christian is a small matter; but if in the time of tryal we shrink, or else yield unto the enemy, then we shall shew that we are but hypocrites and cowards. O then let us be good soldiers now in the time of our peace, provide and sharpen our Weapons against

Use 1.

gainst the time of War. Let us reckon what it would cost us, to be the sheep of Christ, loss of lands, living, liberty, country, yea, life it self; yet to resolve by the help of God, never to be alhamed of the Gospel of Jesus Christ: let persecution come never so fierce or hot upon us.

Use. 2:

Secondly, we learn hereby, not to promise to our selves worldly peace and prosperity, while we continue here. For this life is the time of a Christians mans warfare; neither must we look to find heaven upon earth: for if we will be Christs Disciples, we must take up his Cross and follow him; we must not dream of a Victory before we fight. For it is the lot of the godly to suffer persecution: yet this may be the comfort and stay of a Christian-soul in the midst of them all, that the Lord will dispose of them so, as that they shall work to the best to them that love God, and never depart from him, but shall leave a blessing behind them, so that we shall be sure of this, that we shall gain more in the spirit, than we can lose in the flesh.

Use. 3.

Thirdly, seeing it is the will of God, that his own true Church and faithful children shall be tryed, and undergo the heat of persecution, let us here learn

...to be wise and circumspect, nei-
 ...to think that we are out of Gods
 ...our if we be tryed; or to think the
 ...rse of the Gospel of Christ, because
 ...cross and tryal goes with it. We
 ...ready to think that the Lord loves
 ...not; or that the Gospel, the which
 ...profess, is not good or Orthodox-
 ...because we see it is scandalized by
 ...m of Rome. Well, it is that which God
 ...ll have: it was the condition of our
 ...iour Christ before us; and unless we
 ...ok the servant should be greater than
 ...Master, it must be our lot.

Then secondly, We learn from hence,
 ...at though it may be sometimes
 ...oon-day with the Church of God.
 ...ot and bloody persecutions, yet Christ
 ...th ever a shelter and a shadow
 ...his chosen people; he hath for
 ...em a place of shelter, shadow, and
 ...omfort; he is ever present with his
 ...urch and people in the hottest time
 ...persecution and afflictions, to com-
 ...ort them, to refresh them to ease them
 ...their misery, to deliver them. This
 ...Lord expresseth: *For a little time*
I forsaken thee, but with great com-
passion will I gather thee; for a moment,
mine anger I hid my face from thee,
for a little season: but with everlasting
mercy have I had compassion on thee.

Doct. 4.
 Christ leaves
 not his
 Church
 in the
 heat of
 persecu-
 tion, but
 provides
 comfort
 for them.
Isa. 54.
7; 8.

This

304
Psalm. 2.

Isa. 41. 1,
2.

Mat. 2. 12.

Acts 2. 1.
16.

Ger. 11.
14.

Exod. 2. 1.

Dan. 6. 3.

This doth the Prophet *David* make manifest, that notwithstanding the rage and malice of God's enemies, *He that dwelleth in heaven shall laugh them to scorn, the Lord shall have them in derision.* This comfort is excellently set forth by the Prophet, *But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee: I have called thee by thy name, thou art mine: When thou passest through the waters, I will be with thee, and through the floods, that they do not overflow thee: when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God. What a mischief had Herod invented against the *Messiah*, so privately, as that he disclosed the secret of his heart unto none, but pretended to the wise men, that his intent was to worship him? yet the Lord did bring his device to nought, and *Joseph* and *Mary*, with the child *Jesus*, was delivered. *Peter* being cast into prison, should even the next day have been executed, yet through the prayers of the Church was delivered: this same Doctrine is further cleared by the examples of *Joseph*, *Job*, the Church in *Agypt*, *Daniel*, the 3 children, *Sidrach*, *Mesrach*, and *Alednego*, who for a time*

endure
cross;
unto t
came
dren n
tion f
time;
help f
them.
Th
Doctr
the p
Fathe
over
provi
For w
if po
ter,
Now
how
more
know
unto
led a
fels i
herd
brin
suffe
not
thin
his c
floc
en.



endured the shame and reproach of the cross; yet afterward the Lord returned unto them when the time of refreshing came: So that howsoever God's children may be under the heat of persecution for a time, it shall be but for a time; he will not leave them destitute of help for ever, but will in the end deliver them.

The Reasons serving to confirm this Doctrine, are manifest: First, consider the titles by which God is called; A Father, to shew the care that he taketh over his Church, as his children, to provide for them, and to govern them. For what Father will not save his child, if possible he can, from fire or water, or any other eminent danger? Now then, if we that are evil, know how to help our children; how much more shall our heavenly father, that knoweth all things, give good things unto his children! Again, Christ is called a shepherd, as the Church doth confess in this place: Now, will the shepherd see the sheep go astray, and not bring them into the right way again? or suffer the wolf to devour the sheep, and not rescue them? and what shall we think that Christ, the true shepherd of his Church, will be more careless of his flock, whom he hath purchased unto him-

Reason.

Rom. 6. 6.
Joh. 10. 1
Mat. 7. 11

himself with no less price than with his own hearts blood, than an earthly man is of his sheep. Seeing then that Christ Jesus is the King of his Church, and the shepherd of his sheep, we need not doubt, but that he will defend his Church, and save his sheep, so that none shall be able to destroy them, nor take them out of his hands.

Secondly, Our weakness and natural corruption are not hid from the Lord: *He knoweth whereof we be made, he remembreth that we are but dust:* And therefore saith the Apostle, *God is faithful, that he will not suffer us to be tempted above that which we are able: but will even give the issue with the temptation, that we shall be able to bear it.* So then, whether we consider the office of Christ as a shepherd to keep his Church, or the mercy of Christ, that is ever ready to cover the wants of his servants, making their afflictions to be but momentary; in these two respects we may easily gather, that the Lord will never forsake his children, nor leave them in their dangers, but provide for them both shelter and comfort, when they shall find the heat of afflictions to shine hottest upon them.

Use 1.

The use serves to direct us to whom we should go in the time of trouble and

and g
Sheph
a faith
him.
Doubt
and I
Shall
Horfe
a vain
canno
we d
his m
self, i
God a
Lord,
God,
me fr
the ne
ways
he pu
long
call u
groan
assur
will r
ger.
He
unto
that
Chri
a pla
shad

and great distress; for if Christ be our Shepherd, we are to fly to him, he is a faithful preserver of them that trust in him. Shall we go to Saints and Angels? Doubtless Abraham is ignorant of us, and Israel knoweth us not. What then, Shall we trust in our Chariots, or in our Horses? Doubtless a horse is counted but a vain thing to save a man? Surely we cannot honour him more, than when we depend on him, and rest upon his mercy. Thus David behaved himself, in all his extremities flying unto God as a sure refuge, *I will say unto the Lord, O my hope, and my fortress, he is my God, in him will I trust: He will deliver me from the snare of the hunter, and from the noisom pestilence.* His ears are always open to the cry of his children, he putteth their tears into his bottle. So long therefore, as we have a voice to call upon God, or a heart to sigh and groan unto him, we have comfort and assurance to be delivered. and that he will not leave us nor forsake us in danger.

Esay 63.
10.

Psal. 37.1.

Psal. 9. 1,
2.

Here is matter of endless comfort unto the Church and children of God, that we know that the Lord Jesus Christ promiseth that he will provide a place of comfort and refreshing. a shadow even at Noon-day, in the heat
O of

Use.

of bloody persecution. Many indeed are our infirmities, fears, cares, sorrows, and troubles; yet in the midst of them all, the children of God may say with the Prophet, *why art thou cast down (O my soul) and why art thou so disquieted within me? O wait on God, for I will give him thanks, he is my present help, and my God, PsaI. 42. 5.* O then, let us be constant, let us comfort our selves in Christ Jesus, let us not for fear deny Christ and his Gospel; for Christ will be a shelter to us to refresh us, and deliver us.

Use 3.

This shews the most woful and desperate estate of all wicked and ungodly men, who being out of God's favour, not believing in Christ, nor repenting of their sins in time of persecution, when the Sun waxeth hot, alas! they shall not know where to hide their heads, for they shall find no shelter, nor comfort, nor place of refuge: for Christ is a shelter only to them that believe in him, and obey him. And therefore, thou which art a wicked man, an impenitent sinner, a prophane person; alas! What wilt thou do? and which way wilt thou turn thee in the time of trouble and calamity, when the Sun waxeth hot in the heat of persecution and scorching tryals

Whither

Whither wilt thou run for shelter?
Alas! thou shalt then be as a mad beast
which in the heat of the day runs up and
down, and findeth no covert. So shall
all wicked and impenitent sinners have
no place of succour, but lye open to all
God's Judgements, to be scorched, yea,
even consumed with the fire of God's
displeasure; when the Righteous, those
which are in Christ Jesus, shall find
shelter.

Now followeth the Reason which The
she useth to move the Lord Christ Je- Church-
sus, to grant her request and petition, es reason
taken from the great peril and danger of her
she was like to fall into; namely, lest request.
being left without his direction and
comfort, she be constrained to turn
aside to the flocks of thy companions:
That is to say, to leave the true Church,
and Worship of God, and joyn with
the false Church to commit Idolatry.
called here, the flock of thy companions:
Not for that they are either Christs
companions, or the companions of
his Church and People; but, because
they account themselves so: yea, they
imagine and call themselves Christs
companions. And if this thing should
come to pass, through want of Christs
assurance to direct and comfort her in
persecution, then it shall not be for his
O 2 honour,

honour, nor hear good. This is the substance of her reason.

Doct. 5. Hence we are taught, that it is altogether impossible for men and women ever to stand in the brunt of persecution, unless they be taught of God, and comforted by his Spirit. And hence it is, that the Prophet *David*, a Man after Gods own heart, and in time of endued with a singular portion of Gods Spirit, doth earnestly crave at Gods hand the enlightening of his holy Spirit, and desireth to be taught of him; *Open mine eyes, that I may see the wondrous things of thy Law.* And again, *Teach me thy statutes.* And again, *Make me to understand the way of thy precepts, &c.* Yea, Christ tells the Jews which murmured against him, (because he said. *That no man could come unto him, unless his father drew him*) that all the Elect are taught of God. And this made Paul to pray for the *Epheſians*, that God would give them the Spirit of Wisdom, and to enlighten their minds, that they might know what is the hope of their Calling, and what the riches are of his glorious Inheritance. A notable direction unto all sorts of men, how to behave themselves, when they shall come into the house of God; namely, not to rest on any

Doct. 5.
It is altogether impossible for men to hold out in time of tryal, that are not assisted by God.
Pſal. 11.

34.
Pſal. 27.
34.

[o'm. 5. 45]

Ph. 2.

any n
dom,
the r
God.
to see
nial
will
shall
Chri
know
And
ples.
to hi
shall

Fi
can
Chri
faith
unto
Dea
we
way.

S
we a
and
for
do a
ders
laid
A
Tru

any natural gift whatsoever it be, Wisdom, Learning, Wit, Memory, &c. For Rom. 8. *the wisdom of the Flesh, is enmity with God.* But to go out of our selves, and to seek the Lord with humility, and denial of our selves; and then the Lord will give us a discerning Spirit, that we shall not be deceived. *If any man (saith Christ) will do my Fathers will, he shall know of the Doctrine, whether it be of God.* And again, Christ promiseth his Disciples, being now to leave them, and to go to his Father, that the spirit of truth shall lead them in all truth.

And the Reasons are.

First, We are all blind, and by nature can hardly see into the truth, unless Christ direct us by his Spirit; for so saith Solomon, *The wayes that seem right unto us: the issues thereof are the wayes of Death.* It is a part of our misery, that we are turned every one to his own way.

Secondly, When we know it, alas! we are of our selves so weak, and flesh and blood will be so unwilling to suffer for Christ's sake, that unless the Lord do assist us, we shall not be able to undergo the least temptation that shall be laid upon us.

And lastly, The enemies of God's Truth, are in their generation so wise,

1 Cor. 1:
21.

John 7.
17.

Reas. 1.

Prov. 14.
12.
Esay 53.6.
2.

3.

and so subtil, coming unto us in sheeps cloathing to deceive us that of our selves we shall easily be drawn away to believe lies. In all these respects we may safely conclude, that it is impossible for us to hold out in the day of Tryal, unless we be assisted by the Lords holy Spirit.

Use 1.

This sheweth, that if tryal do come, and persecution shall arise for Christs sake and the Gospels sake; alas! most men would yield to Popery, Idolatry, Superstition, *to the Flocks of his companions*, to the Church of Rome, to flat Idolatry: For alas! They know not the Truth, *they are not taught of God*; they be blind and ignorant, and will easily believe and embrace any Religion.

Use 2.

This must stir up every true Christian man and woman to pray to Christ as the Church doth here; that he would teach us by his Spirit; that he would open our eyes that we may see the truth, and that he would give us hearts to believe it, to love it, and to live and dye in it; that he would give us the spirit of discerning, *to try the spirits, whether they be of God*, that so we may discern the truth from falsehood. Yea, we must so labour to be fast grounded in the truth, that no wind nor weather may remove us; that we be sure to lay

Joh. 1.

4.

Mat. 7.16.

lay a good Foundation: that we do dig deep into our hearts, and build on the Rock Jesus Christ: though the Papists say, they be the true Church, and the *Communion of Christ*, yet they be the Synagogue of Satan: The main points of their Religion, being clean contrary unto the Word of God as are their Doctrine of Merits, Invocation of Saints, Worshipping of Images, Praying for the Dead, Sacrifice of the Mass, that so we may forever stand out against the Doctrine of the Church of Rome: yea, let us intreat the Lord, that he would never suffer it to get a head again in this Land, notwithstanding we have deserved as great a judgement; but especially, that he keep us, that we may never joyn with them in that bloody Religion.

Use 3.

It condemns all who are either ready, either for fear of persecution, or by blindness or ignorance, to embrace any Religion, or joyn with any Church: Who to keep their Livings, hold their lands; to enjoy their honours and pleasures, would turn as doth the Wind, and embrace any Religion: joyn with Papists, Jew, Turk, yea, the Devil himself for benefits sake. Oh! The true Church of Christ fear themselves and their weakness, that they

should be drawn away, and seduced to embrace a false Religion: And therefore they doubting the worst, and fearing the corruption that is in their own hearts, pray unto Christ that they may not be left unto themselves, but that they may find strength from him to withstand it.

CANT. 1. *Vers 7.*

WE have heard before of the earnest request and petition of the Church unto Christ, that he would in mercy shew them where *he feeds his flock*, and where he provideth comfort for them in time of trouble. Here is the most kind, loving, and gracious answer of Christ Jesus unto the request of the Church: In the which note three things.

Parts of
the text.

1. His exceeding love and kindness, in that he calls her, *The fairest among Women.*

2. His gentle reproof of her, *If thou know not*, quoth he, This is very strange, that thou which art the true Church, shouldst not know where Christ feeds his sheep.

3. His direct answer to her request, wherein he doth answer her to the full: If thou wouldst know where I feed

feed my sheep, that so thou mightest feed with them, and find consolation unto thy soul, *Then thou must go in the steps of the Flock*: That thou must embrace the Faith, Religion, Worship, and Service of God, the which my ancient Church from the beginning have embraced; the Faith, Religion, Worship, and Service of God, which my ancient servants, *Abraham, Isaac, and Jacob* have done, and tread in their steps. Secondly, Thou must place thy Tents where the Shepherds have done, the Patriarchs, Prophets, and Apostles of Christ, and their Doctrine taught before. This is the sum and substance of Christs answer unto his Church.

First, Observe here, how Christ describes his true Church and spouse, giveth her a most kind and loving name, expressing his kind and singular love unto her, *O thou fairest among Women*.

Quest. But this may seem strange: for the Church confesseth before that she was black and Sun-burnt, deformed, &c. How then can Christ call her, *Fairest among women*?

Object.

Ans. The Church, and every true believer, are black and deformed in themselves, vile and deformed by nature, and they can see no beauty in

Ans.

themselves, but are blemished; yea, and stained with sins original and actual. But as they are sanctified by his Spirit, washed in his blood, and cloathed in his Righteousness, they be fair and beautiful in the sight of God, because *Christ hath washed them from all their sins in his blood*, and covered them with the pure robes of his own Righteousness.

Dost. 6.
Christ
esteems
of his
Church
as if they
had no
sin.

Numb:
23.1.
Num.:

Here mark the endless love of Christ Jesus unto his poor Church and people, that esteemeth so highly of him, as if they had no spot of sin and uncleanness, though they in themselves be black, deformed, and polluted; yet all those, who do truly repent, embrace Jesus Christ, and believe in him, that are washed from their sins, sanctified by his Spirit, and obey his Will, all these are fair, yea, most beautiful in his eyes. This is confessed by wicked *Balaam*, when he saw no policy nor device could take any place against the Church of God. Hereunto come the titles and commendations given unto the Church so often in this most excellent Book of the *Canticles*: *She is the Rose of the Field, the Lilly of the Valley, the fairest amongst Women, an Orchard of Pomegranates, a Fountain of Gardens, a*

Well

Well of springing Waters: the Spouse and Sister of Christ, the beauty of the earth, the glory of the World, a Lilly among Thorns, &c. These, and the Like Titles serve to confirm the everlasting truth of this Doctrine unto us, how dear and precious the Church is in Christ's sight, that of all Societies and Assemblies of men in the World, none are more excellent and worthy, none more amiable and lovely, none more beautiful and precious, than the *Church of God, the Spouse of Christ.*

And the reason of the Doctrine is apparent, Man was first cast out of Paradise for sin: neither is there any thing that doth hinder his return, but only sin: for it is sin that makes us execrable to the Lord, and doth hinder all good things from us. For so long as sin remains, it is a weighty burthen to press down a sinner into Hell, and the wages of it is eternal death. Therefore if sin be pardoned, as it is to all the Elect, what should hinder their happiness? God hath against them no matter of displeasure, the obedience of Jesus Christ begin imputed unto them, Heaven cannot be denied unto them, but they must needs be saved.

Reas. 1.

Secondly, Christ Jesus doth esteem highly of his Church, and the Church is
most

Reas. 2.

most excellent in her self, because in it alone Salvation is to be found, and no where else. When the Lord brought the great and general Deluge over the face of the whole earth, what place was there left more excellent than the Ark, in the which *Noah* and his family were saved, and out the which the whole World besides perished? What was the Ark, but a type and figure of Christs Church, wherein Salvation is to be found, and out of which is no salvation to be looked for? Seeing therefore, that remission of sins is proper only to Christs Church, and that therein is salvation and eternal life to be found, we may safely therefore conclude, that the estate of Christs Church, and every Member thereof, is most excellent and blessed.

Use. 1.

The use of this Doctrine is excellent, as the Nature of the Church is. First then, seeing that Christ will pass by the sins of his children, and judg them fair, without any spot or blemish of sin, if they do truly repent, and embrace him and his Righteousness by faith: here is matter of endless comfort to every poor child of God. Dost thou repent of thy sins, and art truly humbled for them? Dost thou embrace Christ Jesus for the pardon of them?

Hath

Hath
Spiri
way,
obey
ment
cheer
sus v
neve
wrap
when
beau
poor
own
rupt
deed
it g
dow
all
with
corr
Jesu
ther
say
tho
Chr
to
sta
wit
the
dea
Ho
en

Hath God sanctified thy heart by his Spirit, so as thou hatest every wicked way, and desirest and endeavourest to obey Gods will in all his commandments? Well then, comfort thy self, and cheer up thine own soul, Christ Jesus will cover all thy sins, they shall never be laid to thy charge, but he will wrap thee in his own Righteousness, whereby thou shalt appear fair and beautiful in his sight. Indeed, many a poor child of God, looking on their own infirmities, and manifold corruptions, see themselves to be black indeed, deformed, and stained with sin: it grieveth them that they do hang down their heads, and go drooping all their days, striving and struggling with their rebellious hearts, and vile corruptions, and thinking that Christ Jesus cares not for them, cannot love them, being so defiled with sin. But I say again, be not discouraged: for if thou dost repent of them, believe in Christ, hate thy sins, and prayest often to God, to give thee power to withstand them, using all godly means to withstand them, Christ Jesus will cover them, and pass by them all, as he did deal with *David*, *Peter*, &c. Oh then! How careful ought all men daily to endeavour themselves to be the

Mem-

Members of this Society, that so they may have a part in all these excellent Prerogatives: and then howsoever the World esteem them counting them miserable, grinning at them with their Teeth, and nodding at them with their Head, and every way contumeliously reproaching them, yet are they dear and precious in the sight of Christ, who hath redeemed them with the ransom of his own blood.

Use. 2.

Let us learn by Christs example here, that if we see any good thing in the child of God, to commend it, and to embrace it: And if we see any blemish or infirmity, that we wink at it, and cover the same with the cloak of love: and not as the manner of wicked and ungodly Men is, who, though they see many good gifts and graces in Gods childrea, as obedience, faith, patience, and love, pass by them all: and if they shall espy but one blemish or weakness, they blaze it abroad with open mouth: note them with a black coal, calling them Puritans, Hypocrites, and the like, reviling them in a most odious manner: like the Horse-fly, which passing by many flowers, and sweet herbs, lights upon some noisom sort: these are not like unto Christ, but to the Devil. Thus much of the exceeding

ceeding love and kindness of Christ Jesus to his Church, in that he calls her by this kind apellation, *The fairest amongst Women*.

Secondly, His gentle reproof of her, *if thou know not*, quoth he: This seemeth strange, that thou shouldest be ignorant where I do feed my Sheep, where my Truth and Gospel is purely preached, and soundly professed: but if thou know not, I will direct thee and shew thee how thou shalt find it out.

Doct. 7.

Hence we are taught, that the Church of God, and true believers, may sometimes be so blinded, and left to themselves, that they stand at a stagger, and do hardly know which is the true Religion; *Where Christ doth feed his Flock*, where the word is faithfully preached, and soundly professed; for we are all ready to err by Nature. How apt are we in matters that do concern our Souls, to be mistaken thorough our carelesness in not searching of the truth, and trying of the spirits? And also by the subtle policy of the Devil, who is God's Ape; and so like him in many things, as that it is hard to discern his sleights and falshoods? Wicked men, false Teachers, lying Prophets, set such a face and shew on their errours, and

and bear them out with such a countenance and authority, and the truth is so neglected, plain and simple men trodden under foot, that it is hard for a man, yea, the true Church of God, sometimes to discern where Christ feedeth his flock. When as *Eliab* was left alone, and *Baal's* four hundred and fifty Prophets: who could almost then discern the Worship of God from Idolatry, when all was corrupted? So when *Micajah* told the truth, and *Ahab* had four hundred false Prophets, it was hard to discern the truth of God from the lying of Satan. In Christs time, how did the Scribes and Pharisees confound Religion, dim and dazle the truth, for the which our Saviour himself did often reprove them? And in our times, how do the Papists labour to obscure Religion? how boldly and impudently do they defend Idolatry, their own traditions and constitutions?

How should this stir up every Christian man and woman, to study the Word of God, that so knowing the Truth, and believing the Doctrine of God we may be able to discern between light and darkness, truth and falsehood, Idolatry and the service and worship of God. Secondly, to intreat the Almighty in all humility, to open
our

our eyes to discern the truth, to give us his holy spirit to lead us into all truth, to give us the spirit of discerning, to try the spirits and the Doctrine, whether it be of God, or not; for otherwise, we may be led away, and take light for darkness, and darkness for light. Let us then confess our ignorance and blindness, and bewail it: Let us strive against our carelesness; Let us prove the Doctrines by the Touch-stone of the Word, if they be according to the Law and the Prophets, else abhor them. Let us do as the men of Berea did, *intreat the Lord to give us the spirit of discerning, that we may try all things, and hold the truth,* And if ever we had need to pray for the spirit of discerning; now is the time. We see how bold the Devil is, how willing to deceive us; and for Papists, they be so impudent, and shameless, to thrust upon us their cursed Idolatry, and tell us it is the true Worshipp of God; their abominable Mass, their Merits, Purgatory, Prayer for the Dead, Worshipping of Images, calling upon Saints, unwritten Verities, their vile Traditions, and filthy abominations, their constitutions, and vile Decrees, as if they were the written Word of God. Now, unless we have knowledg, and be able by Gods spirit

rit to discern the Spirits; Alas, we shall drink in Poyson, Idolatry, and Superstition. O then, let us labour to know the Word of God, believe it, obey it, be reformed by it, confess our ignorance, and with all humility pray to God to open our Eyes, to give us the spirit of discerning, to know and discern the true Religion from the false; which if we do, certainly the Almighty will reveal his Truth unto us. And thus much shall serve for our Saviour Christs gentle reproof concerning his Church.

3.
Christ's
answer
to his
Church.

The third and last point, is the direct Answer of Christ to the request of the Church; she desireth to know of Christ where he fed his Flock, and comforted them in the time of persecution, that so she might joyn with them, and be defended by them from false Worship, and the Idolatrous Church. Here Christ answers her to the full: *If thou know not, O thou fairest among Women, get thee forth by the steps of the Sheep, and feed the Kids by the Tents of the Shepherds.* His counsel stands in two parts, to shew where he feeds: Quoth he, Wouldst thou know where I feed my Sheep, and where I cause them to lye down at Noon, that thou mightest feed with them, and be in my Fold, to be

be def
I coun
steps o
walk
vants
and g
Faith
Lord
the fi
must
embr
the
phets
deliv
in th
Paul
the
and
Test
I fee
with
Shep
F
a ch
gion
Goo
Wo
wh
Go
wh
tre
we

be defended, and protected by me? then I counsel thee, First, to walk in the *steps of the Sheep*, that is, thou must walk in the steps of the faithful servants of the Lord, *Abraham Isaac*, and *Jacob*; thou must embrace that Faith, Religion, and worship of the Lord, which they did: that is meant by *the steps of the Sheep*. Secondly, thou must feed thy *Kids*, that is, thou must embrace that same Doctrine which the ancient Shepherds, Fathers, Prophets, and Apostles have taught and delivered: and if thou shalt thus tread in the steps of the Sheep, as *Peter*, *Paul*, &c. and shall embrace, and obey the Doctrine taught by the Prophets and holy Apostles in the old and new Testament, thou shalt then know where I feed my Sheep, that thou maist feed with them, and receive me for thy true Shepherd.

From this Answer of Christ, we learn a clear direction to know true Religion, and the true Worship of the Lord God, from false Religion, and false Worship. If any man desire to know where Christ feeds his Sheep, and God is truly and rightly Worshiped, where true Religion is, we must then tread in the *steps of the Sheep*; that is, we must worship God, as *Abraham*,
Isaac.

Dof. 8.
 A direction to know which is the true Church.

Isaac, and *Jacob* did, as *Moses* and the Prophets did, tread in their steps, and follow their Godly examples: Believe, repent, and walk with God as *Enoch* did, whom by the judgment of Faith we may then conclude of, that they were the true Sheep of Christ: for of them doth our Saviour speak here, and not of a company of Popes, which greatly boast of their succession; which we will not deny but to be a succession of Hereticks, as Cardinals, Jesuits, and the like of that Rabble; of whom to think that they should belong unto this Fold, I know not from whence I should fetch my charity. Again, we must embrace and believe the Doctrine taught by *Moses* and the Prophets, Christ and his Apostles, who were the true Shepherds, and the faithfull Pastors of the Church of God. To the Law, and the Testimony, if they speak not according to this Word, it is because there is no light in them. And again, Thus saith the Lord, stand in the ways, and behold and ask for the old way, which is the good way, and walk therein, and you shall find peace and rest for your Souls. So then, if we desire to know the true Religion, and the true Worship and Service of God, this is the way which I here teach, and deliver from
the

the Lord Jesus Christ, against the doctrine of *Rome*: namely, and none but this, To enquire of the Faith, true Religion, and manner of Worshipping the Almighty, performed by *Abraham, Isaac, and Jacob*, the Patriarchs and Prophets, preached and published by Christ and his Apostles: believe that, embrace that, and we rest our Souls on that.

This then may serve to decide a great question, and a long controversie between us and the Papists: they affirm, that they are the true Church, and we are Hereticks: we believe and hold that we are the true Church of God, and that they be not, but *Babylon*, and the Synagogue of Satan. This then is the main question, Whether they or we be the true Church? Who shall judge? Even the Lord Christ Jesus himself in his own Word; we must rest upon him, and flye unto him, which if the Papists would do likewise, they would never have run into a Labyrinth of controversies, as they have at this very Day: For Christ would quickly have put an end unto all. For he saith, they be the true Church which tread in the steps of the Sheep, and feed by the Tents of the Shepherds: That is, those people that believe and worship God

God, as *Abraham, Isaac, and Jacob* did, and that old Religion, which they believed and embraced, is the true Religion: For that was taught by the holy Servants of the Almighty, who were the faithful Shepherds, and Pastors, sent of God unto his Church. Now let tryal be made, whether the Papists, or the Protestants, the Church of *Rome*, or the Church of *England* do thus.

For the Papists, although they call their Religion. the old Religion, yet alas! it is newly devised; the greatest part of it, within these four or five hundred years: It is such, as was never known to *Abraham, Isaac, Jacob, Moses*, or the Prophets; it was never known unto Christ, or his Apostles: They have lost the *steps of the Sheep*, and the *Tents of the Shepherds*: that Doctrine, manner of Religion, the true Worship and Service of God, which was used by the Patriarchs, *Abraham, Isaac* and *Jacob*, taught by *Moses* and the Prophets, Christ and his Apostles: and they have got a new Religion of their own devising: they walk not in the steps of the Flock, but in the steps of the proud Popes, covetous Cardinals, lecherous Fryars, lascivious Monks: They have devised a thousand things in the Service and Worship of God, against

gainst his Word, and against the Doctrine of the Prophets and Apostles, meerly for their own gain. Where shall we ever find that *Abraham, Isaac, Jacob*, and the Prophets, did ever pray unto Angels and Saints, worshipped Images, prayed for the Dead, looked to be saved by their own works, by vowing of Chastity, or by their voluntary Poverty? If they can shew me, any foul-mouth'd Jesuit of them all, but any one example in the whole Book of God, or any of Gods children that have performed them, I will then lay my hand upon my mouth. In the mean time give me leave, Oh ye Papists, to tell you, that you are none of Christs Church, you are none of Christs Sheep; for you have left the *steps of the Sheep, and the Tents of the Shepherds*, the Doctrine taught by the Prophets of God, Christ, and his Apostles; and therefore are no beeter than the Whore of *Babylon*, the Synagogue of Satan: And as there has been a succession of Popes and Cardinals; so there be a succession of Hereticks, that seduce ignorant people for their own private gain.

But as for the Church of *England*, we do believe, and firmly embrace that old and true Religion, that is, the same Faith

Faith which *Abraham, Isaac, and Jacob* did use. We hold that Doctrine taught by the ancient Prophets and holy Apostles of our Lord and Saviour, without adding or detracting: And if we should dare but to devise a new kind of Faith, Religion, and Worship of God, not used nor known to the ancient Prophets, Patriarchs, and Apostles, as the Church of *Rome* doth, it were to leave the *steps of the Sheep*, and to joyn with the *flocks of thy Companions*, even to shake hands with Idolaters.

Well then, let us ever stand out against the Antichrist of *Rome*, and, as Christ saith, come out of her, joyn not with her in her false Religion and Idolatrous service of God, lest we partake of her plagues: but let us hold fast still the true Religion of God, *tread in the steps of the Sheep, feed by the Tents of the Shepherd.* Let us live and dye in the true Church of God, and for ever hold fast the true ancient, and holy Religion, which we have received from the holy Patriarchs, *Abraham, Isaac, Jacob; Moses,* the Prophets, and all the holy Apostles of Jesus Christ, and then we shall be safe and sure, yea, blessed and happy for evermore.

An

*An Exhortation to stir Chri-
stian People to Prayer.*

First, Prayer is of that Force and Virtue, that it tyes the ear of God to the tongue of Man. Oh, it is an acceptable Incense before God always; for how hath he always rewarded it, and regarded it? it never returned but with a Blessing, so that the Prayer was sent out of a pure and upright heart, mingled with Faith: for we must ask in Faith, and waver not, as St. James saith. By fervent Prayer the Children of Israel were delivered from the Egyptian bondage; as you may read, that when they cryed unto the Lord, he heard them, and delivered them out of their enemies hands: and therefore have I here made two godly Prayers, one for the Morning, the other for the Evening, to call and cry unto the Lord for a blessing, and to desire him to remove his Judgments from us.



A Morning Prayer for a FAMILY.

*Lord teach us to pray, that we may call unto thy
Name. Prepare our hearts to seek thee : and
open thou thy merciful ears to hear us.*

O Eternal, and ever-living Lord God, Creator and continual preserver of all things, both in Heaven and Earth ; by whose gracious Providence as we were at the first wonderfully and fearfully made, so we are no less preserved, and kept unto this present : We here, the Workmanship of thine own hand, desire to humble both Soul and Body before thee. And now Lord, we being here in thy presence, cannot but acknowledge and confess against our selves, our own unworthiness to come before thee, to call upon thee, or to perform even the least duty that shall concern thy worship or glory. Our hearts, alas, are no better than sinks of sin, and a mass of all pollution and uncleanness : And who can make that clean, that is taken out of an unclean thing ? The thoughts and imaginations of the same, must needs be evil continually, and we unto every good work prove Reprobates. Yet, O Lord, seeing thou hast commanded us to call upon thee, and hast mercifully promised to be present with thy Children, to hear their

their Prayers, and to grant their Requests which they put up in faith unto thee; O Lord, this doth give us boldness to come before thee; and in confidence of thy goodness, that thou wilt make good the same, thy promises, unto us at this time, we here offer unto thee this Morning sacrifice of Prayer and Thanksgiving, humbly confessing from the bottom of our hearts, our manifold transgressions and offences, which we have continually multiplied against thee, in thought, word, and deed, from the beginning of our days, unto this present time. We acknowledg, O Lord, our Original corruption, in the which we were at the first conceived and born, and from the which there hath sprung forth the most bitter and unsavoury fruit of sin, apostacy, and rebellion, to the great dishonour of thy Name, the wounding of our poor Souls and Consciences, and the evil example of others, amongst whom we have lived; by the which O God, we confess that we have justly deserved, that thy wrath and indignation should be poured out upon us, both in this Life, and in the Life to come.

And therefore, O God, we come not here before thee in our own worthiness, but in the worthiness and mediation of Jesus Christ, beseeching thy gracious goodness for his sake to forgive all our offences, our visible sins, our secret sins, and our sins of infirmity, our presumptuous sins, against Knowledge, against Conscience, against thee, or against our Brethren, in the time of our younger years, or in the days of our knowledg, as we must needs confess, that in many things we have sinned all. We pray thee, O God, for Christ Jesus sake, to forgive the same unto us, and perswade our Souls and Consciences more and more that thou art at peace with

us, and that all our sins are done away in the blood of thy Son. And grant, O God, by the assistance and direction of the same thy spirit, that with more freedom of mind, and liberty of will, we may serve thee in Righteousness and true Holiness unto the end of our days. And, good Lord, begin not only repentance and true Conversion in us, but of thy great mercy perfect the same: O lead us forward more and more towards perfection: increase in us the saving knowledge of thee, and of thy Son Christ, our faith in thy promises, our repentance from dead works, our fear of thy holy Name, our hatred of all our sins, and our love unto thy truth. Frame our weak hearts, (Good Lord) more and more to the obedience of thy holy and heavenly will, and teach us in all things to resign our will unto thy holy will; and in time of affliction, as in time of prosperity, to depend upon thee, that we look not too much upon our own weakness, but may stay our selves by thy power and promises.

And good Lord, comfort our sorrowful hearts and dejected souls, that find daily such causes of humiliation in our selves, doing daily those things which we should not, and leaving undone those things thou commandest. O then let us be truly humbled for the same; and for thy mercies sake give us better affections unto goodness; and power, and ability, to do that good thou commandest and requirest at our hands, that seeking in all good things to honour thee, and to extol thy name while we live here, we may at last behold thy face in glory.

And now Lord, together with our prayers, we are bold to laud these our praises unto thy great Name,

Name, for thy manifold favours and blessings, the which from time to time thou hast bestowed upon us for this life, especially for a better. We thank thee for that it hath pleased thee of thy gracious goodness, to elect and chuse us to salvation before the world was; for calling us by thy word in time, for justifying us by thy Son Christ, and for giving us a certain expectation of a better life, when this is ended. As also for the happy means of our Salvation, thy Sabbaths, Word, and Sacraments. Oh! It is thy great goodness, O Lord, that thou hast not deprived us of them all, in as much as we have from time to time walked so unworthy of thy love. O lay not to our charge our great unthankfulness, that we have not brought forth more fruit of thy Word in our lives; but give us, we pray thee, that for the time to come, we may make more steps to thy Kingdom. And we magnifie thy Name, O Lord, for all the temporal blessings which thou hast in mercy bestowed upon us, our health, peace, food, raiment, and for the comfort of this Life. O Lord, give us a right use of them, that we may not abuse them unto licentiousness, but stir us daily by them, to devote our selves unto thee and thy service. We acknowledg thy goodness towards us the night that is now past, freeing us from many imminent dangers both of soul and body, and giving us sweet and comfortable rest; we beseech thee to be with us this day, and all the dayes of our lives, and teach us to walk as Children of the light, that thy Name may be glorified by us, others may take good example, and we our selves enjoy the peace of a good Conscience, so at the last we may come to reign with thee in glory.

Bless the Churches and Kingdoms wherein we

live, with the continuance of our peace and true Religion. Bless all in Authority, the Ministers of the Word, our afflicted Brethren, in body, or mind, or both: let it please thee, O Lord, to stay them, and support them in time of their distress, and give unto them a happy issue out of the same, as it shall seem good unto thee. And fit us for harder times, whensoever it shall please thee to bring them upon us: and keep us Lord in those days by thy mighty power. And thus we have commended our suits unto thee, humbly praying thee to pardon our wants now at this time, in the performance of this duty. And thou that art privy to our wants, better than we our selves are, we pray thee take notice of them. and Minister unto us a gracious supply in thine own due time, even for Jesus Christ's sake, in whose Name we conclude these our weak and imperfect Prayers, in that perfect form of Prayer which he himself hath further taught us, saying, *Our Father which art in Heaven, &c.*

Evening



Evening Prayer for a Family.

O Lord prepare our hearts to Prayer.

O Eternal God, our most Loving and Merciful Father in Jesus Christ, and in Christ our Father, it is thy own Commandment that we should call upon thy Name, and it is thy gracious and merciful promise, that where two or three are gathered together in thy Name, there thou wilt be present among them. We thy poor and unworthy servants, dust and ashes, yet the workmanship of thine own hand, are now bold to come before thee, to offer unto thee this Evening Sacrifice of Prayer and Thanksgiving. And now, O Lord, being here before thee, we cannot but acknowledge and confess, even from the bottom of our hearts, against our selves, our own unworthiness, that we are grievous sinners, conceived in sin, and bred in iniquity, and whereof we have brought forth most vile fruits in our lives, to the great dishonour of thy Name, the utter dismay of our own Consciences, and the evil example of our Brethren, by the which we have deserved likewise thy wrath and indignation, to be poured upon us, both in this Life, and that which is to come. In fact, for as no creature in Heaven and Earth is able to reconcile us again to thy Majesty, but only thy Son Jesus Christ. We intreat thee therefore, O Lord, to be merciful

merciful unto us, and as we acknowledg our sins unto thee, so be thou faithful and just to forgive us our sins; for we acknowledg, O Lord, that against thee have we sinned, and done evil in thy sight. Thou hast been a guide unto all our ways, who alone art the searcher of the heart, and the tryer of the reins. To thee therefore do we come to crave the pardon of our sins, both for the guilt and punishment of the same, that so they may not draw down upon us our deserved judgments. And we intreat thee likewise, as to pardon our sins that are past in our lives, so to arm and strengthen us against sin for the time to come. O we have woful experience in our selves, of the weakness of our nature, how ready we are to fall from thee, and cannot keep so constant a watch over our own ways, nor over our own hearts, but still are ready to start aside. O Lord, direct us aright in the paths of thy Commandments, let thy good spirit lead us forth into all truth, and these hearts of ours, that are by nature so fraught with sin and wickedness, we pray thee alter and change, and bring into subjection daily every thought, and whatsoever thing else is in us, into faithful obedience unto Christ; let us find daily more and more the power of Christ's death, mortifying sin in us, and the efficacy of his resurrection, raising us daily out of the Grave of sin, unto newness of Life; and guide us Lord, that we may dedicate our selves, our souls, and our bodies, to be lively, holy, and acceptable sacrifices unto thee: Let thy love shewed unto us, constrain us to love thee again, who first loved us. Thou, O Lord God, hast made us, and not we our selves, thou hast made us not beasts, but men and women, yea, after thine own Image; thou didst preserve us in our Mothers

Mothers Womb, and didst nourish us when we did hang upon the Breast; thou hast still in mercy provided for us, and heaped upon us many blessings, which others want, and stand in need of. O Lord, grant us a right use of all thy mercies, especially for that thou hast let us live in such a happy season of thy Gospel, in a time of peace and prosperity, wherein thou dost by thy Word continually call at the door of our hearts and labourest our conversion. O Lord, we can never sufficiently admire thy goodness herein, and the rather, because we have from time to time walked so unworthy of thy love. Forgive us, O Lord, our unthankfulness herein, and let us now walk as Children of the light. Oh! it is too much, Lord, that we have spent the time that is last past, according to the lust of the flesh; give us grace that we may spend that short time that yet remaineth, according to thy Will. Set before our eyes the shortness of our lives, (the day of death is sure in the end, unsure in the time) that we may be fully prepared for that second coming of our Saviour to Judgment. And now in the time of our prosperity, Lord teach us to think of the time of adversity; and in the time of our health, let us remember the time of sickness, and the hour of death, which shall come upon all flesh. O let us be mindful of our latter end; let us number our days aright, that we may apply our hearts unto wisdom, and ever mind that reckoning and account which one day we must give unto thee: Make us, while we live here, to be humbly minded towards our Brethren, that we be lowly in our eyes, that we get contented hearts, pure affections, chaste minds, and wise behaviour, and all other gifts of thine own Spirit, that may adorn us in thy sight, and may

add unto the credit of thy truth we profess.

And good Lord, we pray thee accept of our thanksgiving unto thy Majesty for all thy mercies and blessings, from time to time bestowed upon us, for this life, and for a better. We praise thee for our election, vocation, justification, sanctification, continual preservation, and the assurance thou hast given us of a better Life when this is ended; as also for all temporal blessings, health, wealth, peace, and prosperity; for thy goodness extended towards us for this day past, that thou hast gone in and out before us, and freed us from many dangers of soul and body, and brought us with peace and comfort unto the beginning of this night. Lord watch over us by thy spirit and presence; give us a holy and sanctified use of our rest and sleep, and fit us for the duties of the next day; especially, O Lord, fit us for that day which shall never give place to night. And grant us all good things, that thou in thy wisdom knowest more expedient to give, than we to ask, even for Jesus Christ's sake, to whom with thee, O Father, together with thy blessed Spirit, we acknowledge to be due, and desire to give all honour, praise, and glory, both now and for ever. *Amen.*



Post.

Postscript.

CHristian Reader, thou art here presented with the Six and twentieth Impression of this *Great Assize*; if thou dost reap any benefit by it, as I hope many formerly have done, I pray thee give the praise to God, *from whom every good and perfect gift proceedeth; for God is a spirit, and they that worship him, must worship him in spirit and truth*: And for the better performance hereof, thou maist, if thou pleasest, by the blessing of God, be assisted in the reading of the rest of this Author's Labours: Namely, *David's Repentance. David's Blessed Man, Naab's Dove, Christ's Preparation to his own Death, A Christians Task: and, The Chief Shepherd: Moses's Prayer, or An Exposition upon the Ninetieth Psalm*, newly written by the same Author, who is yet living.

Farewel.

FINIS.